AN

HELP

For the more Eaſy and Clear Underſtanding

OF THE

HOLY SCRIPTURES:

BEING THE BOOK

OF

EZEKIEL,

Explain'd after the following Method, viz.

I. The Common *Engliſh Tranſlation* render'd more Agreeable to the Original.

II. A *Paraphraſe,* wherein the *Text is explain'd,* and divided into proper *Sections* and other *leſſer Diviſions.*

III. *Annotations* as Occaſion requires.

Hereto are alſo added *Three Draughts,* viz.

1. A General Draught of the *Courts* &c. of the *Temple.*
2. A Particular Draught of the *Separate Place* and *Inner Court.*
3. A Draught of the *Total Oblation,* and its ſeveral Parts, viz. the *Holy Portion,* the *Poſſeſſion* or *Portion of the City,* and the *Princes Portion.*

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O X F O R D,

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Imprimatur,

JO. MATHER

Vice-Can. *OXON.*

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THE PREFACE TO EZEKIEL.

LITTLE more remains to be added here, to what has been already ſaid of *Ezekiel* in my General Diſcourſe concerning the Prophets, that is placed before my Paraphraſe on *Iſaiah*. That he was a *Prieſt*, he tells us Chap. 1. 3. As he was carry'd into *Babylon* in the Captivity of *Jehoiachin*, ſo for that reaſon he *dates* his Prophecies by the *years of that Captivity*. And he is ſo Punctual in his Dating of them, that there is little or no Difficulty as to the Order of his Prophecies, as ſet down in his Book. Whereas *Joſephus* the Jewiſh Hiſtorian mentions (in his tenth Book of the Jewiſh Antiquities Chap. 6.) *two Books* written by *Ezekiel*; it ſeems moſt Rightly to be, as well as it is Generally ſuppos'd, that *Joſephus* reckons that laſt and long Viſion containing the Deſcription of the Temple &c. and All from the beginning of Chap. 40. to the End, as a *diſtinct Book* from the foregoing Part. It is further obvious, that Some of the former Chapters, as well as All the laſt Viſion from Chap. 40. to the End, contain in them great Difficulties, as being Many of them Myſtical, and ſo very Obſcure. As *Villalpandus* and the Reverend Mr *Lowth* have given good Light to ſeveral of theſe Difficulties; ſo I hope I have added not a little more Light thereto, and eſpecially to the *Separate Place*, (a Part of the Buildings and Courts belonging to the Temple) and to the *Situation of the Parts* of the Total Oblation.

THE BOOK of the PROPHET EZEKIEL.

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SECTION I.

Containing an Account of the First Glorious Vision *vouchsaf'd to* Ezekiel, *wherein he was* Commission'd *to be a* Prophet, *and receiv'd several Instructions relating thereto. Which Particulars take up Chap. I, II and III.* 21.

I. The *Introduction.*

Chap. I. NOW it came to pass in the thirtieth Year *from that signal Reformation* (*a*) *made by Josiah in the eighteenth year of his Reign, and the not keeping up of which was the Cause of bringing on the Captivity, more particularly that mention'd v.* 2. in the fourth Month *answering chiefly to our June*, in the fifth day of the Month, as I was among the Captives, (*b*) *which were carried away with Jehoiachin King of Judah, and which were placed in Towns*

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(*a*) See 2 Kings 22 and 23 to the end of v. 25. That the *thirtieth Year* here mention'd is to be reckon'd from the said Reformation made by *Josiah*, is learnt originally by Modern Writers from the *Chaldee Paraphrast* on this Place, who is deservedly follow'd herein by Archbishop *Usher* and Dean *Prideaux*; forasmuch as the other Computations of *Scaliger* &c. have many insuperable Objections lying against them. And this by the way gives me a fair Opportunity to observe the *Usefulness of the Oriental Languages* in order to the true Understanding of the Scripture. Forasmuch as we are beholden to the aforesaid *Chaldee Paraphrast* for leaving us on Record the *Epoch*, from which these *thirty Years* were to be computed: which doubtless he learn'd from the general Tradition receiv'd in his Time, if not from some Writings or Books then Extant.

(*b*) Compare vers. 2.

or

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or Villages that lay along by the River of (*c*) Chebar *or Chaboras*, that the Heavens were open'd, and I saw Visions *which were vouchsafed to me* of God: 2 *I say*, In the fifth day of the *fourth* Month *and thirtieth year aforesaid* (*v.* 1.) which *thirtieth year* was *also or fell in with* the fifth year of King Jehoiachin's Captivity, *and consequently was likewise the fifth year of the Reign of Zedekiah who succeeded Jehoiachin*: 3 *At the forementioned time* the Word (*d*) of the Lord came expresly *or most truly and certainly* unto *me* Ezekiel the *or a* Priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar, and the hand of the Lord was there upon him *or me Ezekiel who write this, i.e. I perceiv'd the Power of God working in an Extraordinary manner upon me, disposing and enabling me to behold with due Attention the following Vision vouchsaf'd unto me in an Ecstacy.*

II. A Description of the *Shechinah* or *Visible Glory* wherein GOD appear'd to *Ezekiel*.

4 And *in the said Ecstacy methought* I look'd, and behold, a Whirlwind (*e*) came out of the North *or from Babylon, which lay North of Judea, and with the Whirlwind* a great Cloud, and a Fire infolding it self *or appearing in Folds within the said Cloud*, and a Brightness *like that of a Rainbow* was about it, and *particularly* out of the midst thereof *appear'd a Brightness* as the Colour of Amber, *even* out of the *very* midst of the Fire. 5 Also out of the midst thereof came the Likeness of four (*f*) living Creatures, *viz. Cherubims that carried or supported*

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(*c*) This River is in *Mesopotamia*, more particularly in the Eastern part of that Country which made up a part of the *Land of the Chaldeans*, as we learn from v. 3. and from several other places of Scripture, and is largely taken Notice of by me in my Histor. Geography of the O. T. Vol. 1. Chap. 5. §. 3.

(*d*) What this *Word* was, the Prophet begins to tell us Chap. 2. 1. The Hebrew Phrase render'd by our Translators *expresly*, do's rather signify *most truly* or *certainly*.

(*e*) The *great Cloud and Fire infolding it self &c.* is no other than the usual Description of the *Shechinah* or Symbol of the Special Presence of the Divine Majesty thro' the Scripture of O. T. It is here represented to come as a *Whirlwind*, to denote that the Cause of GOD's now appearing to *Ezekiel* was to send him to denounce against the Jews, more especially Those yet living in Judea, his great Anger and the Judgments he would speedily bring on them, unless they repented. As to the *Brightness round about* being like that of a Rain-bow, we are expresly told so in the last verse of this Chapter.

(*f*) So I long since alter'd our Common Translation Revel. 4. 6. of which Text read my Paraphrase, it being very likely that there is an Analogy between the Cherubims here described, and those in the most Holy Place of the Tabernacle or rather Temple, and the Body of the Israelites encamp'd round about the Tabernacle under four Standards. There were but two Cherubs in the Tabernacle, but *Solomon* added two more in the most Holy Place of the Temple; and so there were *four* in all there. To which allude in all probability the *four Cherubs* here, the Pattern of the Temple being more excellent and Perfect in its Kind than That of the Tabernacle; and therefore That of the Temple is ge-

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God's Throne in this Vision as v. 26. And this was their Appearance, They had the Likeneſs, *i. e. an erect Shape like that* of a Man. 6 And every one had four Faces, *viz.* (*f*) *of a Man, of a Lion, of an Ox, and of an Eagle,* (*as v.* 10) and every one had four Wings, *of which v.* 9 *and* 11. *a further account is given.* 7 And their Feet *or Legs* were ſtrait Feet, *without ſuch a middle Joint as Beaſts Legs have, and ſo like a Man's Leg*: *this denoting their Steadineſs or Reſolution in executing all God's Commands*: and the Sole of their Feet was like the Sole of an (*g*) Oxe's Foot, *which is remarkable for Treading firm and ſure*, and they ſparkled like the Colour of burniſh'd Braſs. 8 And they had the Hands of a Man under their Wings on * their four Sides, *the Hands denoting the Prudence and Dexterity of their Management*: and they four had their Faces *join'd together* * as their Wings. 9 *Namely as* their Wings were join'd one to another *in ſuch a manner, that they had each a Wing on each of their four Sides*: *ſo likewiſe their Faces were join'd together in ſuch a manner, as that they had each a Face on each of their four Sides. So that* they turned not *their Faces or Bodies* when they went *any way, tho' they alter'd the Courſe of their Way*; *for go which way they would, they had a Face that look'd that Way, and two Wings that ſtood agreeably enough to their flying that Way, without turning their Faces and Bodies in ſuch manner, as Creatures here Below do when they alter the Courſe of their Way*; *and by theſe means, how much ſoever they alter'd the Courſe of their Way*, they went every one ſtrait Forward, *at leaſt comparatively in reſpect of the Turning made by Creatures here Below, when they ſo alter the Courſe of their Way. By which Hieroglyphick or ſacred Emblem is denoted, that nothing ever diverted them from entirely fulfilling God's Commands.* 10 As for the Likeneſs of their *four* Faces, *it was ſuch as follows, viz.* they four, *i. e. each of the four Cherubims* had the Face of a Man *on that Side of him as fronted or was directly over againſt Ezekiel, as they came from the North,* (*according to v.* 4.) *that is, they had each the Face of a Man on their South-ſide*: and *each had* the Face of a Lion on the Right ſide, *i. e. on the Eaſt ſide*: and they four, *i. e. each of the four* had the Face of an Ox on the Left *or Weſt* ſide: they four *or each of the four* alſo

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nerally, if not always, followed in the Inſpir'd Writings after the Temple in ſuch Hieroglyphical Viſions or other like Caſes, rather than the Pattern of the Tabernacle.

(*g*) The Hebrew word properly ſignifies *a young Bullock* that is uſed in *drawing* or *plowing*, which we call on *Ox*. Agreeably hereto the LXX Interpreters uſe μόσχος to ſignify an *Ox*. For which reaſon I render'd long ſince the ſaid Greek word by an *Ox*, Revel. 4, 7. as I do now here the Hebrew word, which it anſwers to according to the uſe of the Helleniſtical Writers.

had

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had the Face of an Eagle, *on that Side of him which was backward in reſpect of Ezekiel, or on the Backſide to the Man's Face of each, and conſequently on the North ſide.* 11 Thus were their Faces *placed anſwering to the ſame Quarters or Sides of the World, as did* (*b*) *the four Standards of the Iſraelites in their Encampments, which had the ſame Figures for their Enſigns, viz. the Standard of Reuben, whoſe Enſign was*

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(*b*) I obſerv'd in the foregoing Note (*f*), that it was *very likely* theſe Cherubims had an Alluſion to the *four Standards* of the Iſraelites there mention'd. But now, I think, I may ſay, there is *no reaſonable Doubt left*, but that the *Faces* of the Cherubs do allude to the ſaid *Standards*, not only being of the *ſame Number* and *Likeneſs*, but alſo foraſmuch as the Faces and Standards, which are *Like one another*, have alſo the *ſame Situation* toward the ſeveral Quarters of the World, as is obſerv'd in the Paraphraſe. The bare *Likeneſs* of the *Faces* and *Enſigns* of the Standards would be Motive enough to ſuppoſe a *Likeneſs of Situation* alſo, when nothing appears to the contrary. But beſides the *bare Likeneſs of the Figures* of the Faces and Enſigns, there is alſo another Conſideration, which ſhews that it is *but Reaſonable* to ſuppoſe, that the *Faces* of the Cherubims had the *ſame Situation* with the *Standards* of the *like Enſigns*. The Conſideration is this: In Chap. 2. of *Numbers* the Standard of *Judah* is *firſt* mention'd, which was placed on the *Eaſt-ſide*, and had (according to the receiv'd Tradition of the Jews) a *Lion* for its Enſign. And the Standard of *Reuben*, which had the Enſign of a *Man*, and was placed on the *South-ſide*, is mention'd in the *ſecond* place. Now had *Ezekiel* barely follow'd the Situation of the Standards, as they are mention'd Numb. 2. he muſt have mention'd the *Face of a Lion* in the *firſt* place. And there can be no better Reaſon given, why he *did not ſo*, but mention the *Face of a Man* in the *firſt* place, than this, viz. becauſe the Face of a Man was that which *firſt appear'd to him* in all the four Creatures or Cherubims; as fronting him, while the *Shechinah* mov'd toward him. Now the *Shechinah* coming *out of the North* (as v. 4.) toward him, it follows that he was *Southward* of the Shechinah, and ſo the *South-part* of the Shechinah was that which *fronted him*; and conſequently the *South-faces* of the Cherubims were thoſe he *firſt ſaw*; and therefore thoſe which he *firſt mention'd*: this being granted, as in Reaſon it muſt or ought, it follows that the *Face of a Man* which belong'd to each Cherub was the *South-ſide* Face, as being *firſt mention'd* by Ezekiel, becauſe *firſt ſeen* by him: and ſo it anſwers to the Standard of *Reuben*, which had the Enſign of a *Man*, and was placed on the *South-ſide* of the Tabernacle. Further Ezekiel being *Southward* of the Shechinah, as it moved towards him from the *North*; and ſo Ezekiel looking himſelf *Northward*; it follows that the *Eaſt* was on his *Right ſide*; and as the Face of a *Lion* is therefore mention'd by him regularly in the *ſecond place*, ſo the ſaid Face being on the *Right* ſide of Ezekiel, it muſt therefore be on the *Eaſt* ſide of each Cherub, in like manner as the Standard of *Judah*, which had for its Enſign a *Lion*, was placed on the *Eaſt* ſide of the Tabernacle. The *Eaſt* being on the *Right* ſide of Ezekiel, as has been prov'd, the *Weſt* muſt be on his *Left* ſide. And as therefore the Face of an *Ox* is regularly mention'd in the *third* place; ſo the ſaid Face being on Ezekiel's *Left* ſide muſt therefore be on the *Weſt* ſide of each Cherub, juſt as the Standard of *Ephraim*, which had an *Ox* for its Enſign, was placed on the *Weſt* ſide of the Tabernacle. Laſtly, the *South-faces* of the Cherubs fronting Ezekiel,

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a Man, being placed on the South of the Tabernacle: the Standard of Judah, the Enſign whereof was a Lion, being placed on the Eaſt of the Tabernacle: the Standard of Ephraim, which had for its Enſign an Ox, being placed on the Weſt of the Tabernacle: and the Standard of Dan, in which was the Enſign of an Engle, being placed on the North ſide of the Tabernacle. And their Wings were ſtretched upward *in a flying Poſture, viz. two of their four Wings: and* the *ſaid* two Wings of every one, *that were thus ſtretch'd up, were the two that* were joyn'd (*i*) *or anſwer'd* one to another *as the Wings on the Right and Left ſide*; and *the* two *other Wings which anſwer'd one to the other, viz. on the South and North ſide* cover'd their Bodies. 12 And *by means of theſe four Wings which each had*, they went *or could go* every one ſtrait Forward: *even* whither*ſoever* the Spirit, *i. e. Spiritual or Angelical Power, which had the Direction of them and was the Principle of their Motions*, was to go, they went, and turned not when they went; *One of their two pair of Wings ſerving them to go any Way without Turning, as Creatures here below turn their Bodies when they alter the Courſe of their Way.*

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and ſo their Eaſt-faces being on his Right ſide, and their Weſt-faces on his Left ſide; it follows that the *North-faces* of the Cherubs were the *Hindermoſt* in reſpect to Ezekiel, and ſo fartheſt from him, and therefore mention'd by him regularly in the *laſt* place. Now the Face thus laſt mention'd by him is the Face of an *Eagle*, which therefore was (as has been proved) on the *North* ſide of each Cherub, exactly anſwerable to the Standard of *Dan*, which had an *Eagle* for its Enſign, and was placed on the *North* ſide of the Tabernacle. What is here ſaid, clearly proves even from the *Order* wherein the *four Faces* of the Cherubims are *mention'd by Ezekiel*, that the ſaid *four Faces* do refer and anſwer to the *four Enſigns* of the Standards of the *Iſraelitiſh* Camp, not only in reſpect of their *Likeneſs*, but alſo in reſpect of their *Situation* in reference to the ſeveral Quarters of the World. Which laſt Particular is what has never afore been obſerv'd by any Writer that I know of.

(*i*) The Hebrew word which our Tranſlators here render, *were join'd*, properly ſignifies, *to be join'd together in Society or Fellowſhip*. And therefore the word being here apply'd to *Wings*, plainly denotes the *Wings which were Fellows* or *pair'd* or *anſwer'd* one to the other on *two Sides directly oppoſite*, as the Wings of a Bird do. For want of obſerving the foreſaid *ſort of Conjunction* ſignified properly by the Hebrew word, Some have hence infer'd that the Wings of theſe Cherubs were ſo ſtretch'd out as to *touch one the other*, as the Wings of the Cherubims did over the Mercy-ſeat. But as ſuch a *Touching* can by no means truly or neceſſarily be infer'd from the *Joyning* of the Wings denoted by the Hebrew word here made uſe of; ſo it ſeems *inconſiſtent* with the *flying* Poſture the Cherubs are here plainly deſcrib'd in; foraſmuch as *Ezekiel* tells us, that *when they ſtood*, they *let down all their four Wings*, and *cover'd all the four ſides of their Bodies with them*. For this, I think, is the true and ſufficiently plain meaning of v. 23 and 24. compar'd together, and with what is here and elſewhere in this Chapter ſaid of the Wings.

13 As

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13 As for the likeneſs of the *Appearance of the* living Creatures, their Appearance was like burning Coals of Fire, and like the Appearance of Lamps: it, *viz. the Fire* went up and down, *i. e. its Flame appear'd as moving All ways* among the living Creatures; and *or even* the Fire was bright *or flaming*; and out of the Fire went forth Lightning: *the Coals of Fire and Lightning denoting God's Vengeance coming to deſtroy the City and Temple of Jeruſalem with Fire.* 14 And the living Creatures ran and return'd, *i. e. mov'd hither and thither very ſwiftly*, as the Appearance of a flaſh of Lightning. 15 Now as I beheld the living Creatures, Behold, *there was* one Wheel upon the Earth by *each of* the living Creatures *on its (*k*) four Sides, *viz. the four Sides of the ſquare Body, which each Creature or the Shechinah appear'd in Form of*; *and ſo there were four Wheels in all.* 16 The Appearance of the *four* Wheels and their Work, *i. e. the Appearance of all the Wheels were made of*, was like unto the Colour of a Beryl *or Azure, i. e. like to the Colour of the Sky mixt with a bright Green*: and they four, *viz. Wheels* had one Likeneſs *of Make*, *even their Appearance and their Work, *i. e. the Appearance of their Make* was as it were a Wheel in the middle of a Wheel, *or one Wheel put croſs within another, like two Circles in a Sphere cutting one another at right Angles*: *to ſignify the Stability and Uniformity of their Motions, and the Subſervtency of one part of Providence to another.* 17 When they went, *which Way ſoever it was*, they went *on their four (*kk*) Quarters, *i. e. each Wheel went at one time on two of the four Quarters or Semicircles, into which each whole Wheel, or each Wheel within a Wheel taken all together, was diſtinguiſh'd. The two Quarters or Semicircles, which moved at the ſame time, being thoſe that join'd together made up one Circle or Wheel of them that were one within the other.* And *by means of each whole Wheel having four ſuch Quarters*

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(*k*) That the Hebrew word, which commonly denotes *the Face* of a thing, may alſo denote *the Side* or *any Side* thereof, is ſo plain as needs no Proof, at leaſt to any one that knows the meaning of the Hebrew *Radix*, from which the ſaid Hebrew noun is derived. Beſides theſe Creatures having four *Faces* anſwering to their four Sides, hence either Expreſſion denotes the ſame thing.

(*kk*) The Hebrew word here render'd by our Tranſlators *Sides*, do's ſignify only *the fourth Part* or *Quarter* of a thing. And can't be here, I think, better underſtood than of the *four Quarters*, or Semicircles, which were contain'd in, or into which may be diſtinguiſh'd, each entire Wheel made up of a Wheel within a Wheel. For each of the four entire Wheels is ſaid here in the beginning of the Verſe to have *went on its four Quarters*, to ſhew *by what Means* it came to paſs, that *they turned not when they went*, or whatſoever way they went, as is mention'd in the latter part of the Verſe. For whatſoever way they went, one of the Wheels being within the other ſo as to croſs at Right Angles, hence one of the ſaid Croſſing Wheels ſtood ready to go ſtrait Forward, toward any one of the four Quarters of the World.

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or Semicircles, or being made as a Wheel within a Wheel, they turn'd not *as Chariots with common Wheels turn,* when they went, *altho' the Course of the Way was never so much alter'd: This that is said of the Wheels as well as living Creatures always going strait Forward and not Turning, denoting the infinite Wisdom of the Divine Providence in so ordering All things as that God never do's any thing in Vain, or so as to be forced to Undo it again to bring about his Designs; but carrying on all his Divine Purposes in a strait or regular Course.* 18 As for their Rings *or Circumferences of the Wheels,* they were so High *or of so vast a Compass* that they were dreadful *to behold:* and * they four, *viz. the four Wheels* had their Rings full of Eyes round about, *to signify that all the Motions of Providence are directed by a consummate Wisdom and Foresight.* 19 And when the living Creatures went, the Wheels went by them: and when the living Creatures were lift up from the Earth, the Wheels were lift up. 20 Whithersoever the Spirit *that directed and mov'd the living Creatures* (*as v.* 12.) was to go, they went; * even thither was their Spirit, *viz. the Spirit that mov'd and directed the Wheels,* to go, and *accordingly when there was Occasion or the living Creatures were lifted up,* (*as v.* 21.) then were lifted up the Wheels * that were over against them. For the Spirit of the living Creature was in the Wheels, *i. e. both Creatures and Wheels were mov'd and directed by the same Principle of Understanding and Motion, to signify the great Concurrence of all the Instruments of Providence in carrying on his Designs and Purposes.* 21 *Accordingly* when those went, these went; and when those stood, these stood; and when those were lifted up from the Earth, the Wheels * over against them were lifted up: for the Spirit of the living Creature was in the Wheels. 22 And the Likeness of the Firmament * over the Heads of the living Creatures, was as the Colour of the terrible, *i. e. terribly dazling* Crystal, stretch'd forth over their Heads above. 23 And under the Firmament were their Wings, *viz. two of the four belonging to each Creature,* strait *or stretch'd upward* (*as v.*11.) *or forth, as in a flying Posture;* the *two Wings of each Creature, which were so stretch'd forth together at any time, were* one toward the other, *i. e. the Wings that pair'd or answer'd one to the other on the two Sides of the Creatures that were opposite. For every one of the living Creatures had four Wings in all,* (*as v.* 6.) *viz. one on each of its four Sides: and so* every one had two Wings, which cover'd *him* on (*l*) these (*or two*) Sides

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(*l*) The Hebrew word here render'd by our Translators, *on this Side* and *on that Side,* is a Plural, and properly signifies, *To them.* And so the strict literal Rendring of the latter part of this Verse will stand thus: *Every one had two, which cover'd to them; and every one had two, which cover'd to them, their Bodies.* Where *their Bodies* mention'd at the end of the Verse after the second

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ſuppoſe the North and South ſides, when the two Wings on the Eaſt and Weſt ſides were ſtretch'd forth: and *likewiſe* every one had two Wings, which cover'd *him* on thoſe (*or the other two*) Sides, *viz. Eaſt and Weſt ſides, when the two Wings on the North and South ſides were ſtretch'd forth*: *and thus the Creatures always had two Wings at liberty, even when they were flying, to cover* their Bodies *with*. 24 And when they went, I heard the Noiſe of their Wings, *which was exceeding great, ſo as that it may be ſaid to be* like the Noiſe of great Waters, *or* as the Voice of the Almighty, *i. e. Thunder*; *or to compare it to* the Voice of *human* Speech, *it was* as the Noiſe *or confuſed great Murmur* of an Hoſt *or Army*. When they ſtood, they let down *each* their *two* Wings, *that were ſtretch'd forth while they were flying, and ſo they cover'd all their Bodys with their four Wings, when they ſtood*. 25 And there was a Voice from the Firmament, that was over their Heads, when they ſtood, and had let down their Wings. 26 And above the Firmament, that was over their Heads, was the Likeneſs of a Throne, as the Appearance of a Sapphire-ſtone, and upon the Likeneſs of the Throne was the Likeneſs as the Appearance of a Man above upon it: *Which by Orthodox Chriſtians is eſteem'd to have been the Appearance of the Logos or Second Perſon in the Bleſſed Trinity, this being a Prelude or Figure of his In-*

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to them, is evidently to be refer'd alſo to the firſt *to them*. And this ſort of Pleonaſm or Redundacy, Covered *to them their Bodies*, is frequent in the Hebrew Language; for which we ſay ſimply, Cover'd *their Bodies*. So that the plain literal Rendring in ſhort of this place will be according to our way of Speaking this: *Every one had two* (viz. Wings) *which cover'd their Bodies; and every one had two, which cover'd their Bodies*. The Repeating of the ſame Expreſſion twice can't be more reaſonably accounted for, than by ſuppoſing it to denote, that the Wings of the Cherubs did cover *their ſeveral Sides*. And therefore ſo far our Tranſlators were in the Right, as they underſtood the Expreſſion to ſignify *ſeveral Sides* of the Cherubs to be cover'd: their Miſtake lay only in this, that they ſuppoſed the *ſeveral Sides* which were cover'd with Wings to be but *two Sides* of the Cherubs, as only two Sides of Birds have Wings; for which reaſon they render'd in the former Clauſe *on this Side*, and in the latter Clauſe *on that Side*. Whereas it is ſufficiently evident to any more attentive and judicious Reader, that *All the four* Sides of the Cherubs had Wings, the *Fore* and *Back* parts or ſides of them, as well as the *Right* and *Left* ſides of them. So that the repeating twice of the ſame Expreſſion, *Every one had two* (Wings) *which cover'd their Bodies*, is reaſonably to be underſtood as I have render'd this place, viz. *Every one had two* (Wings) *which cover'd on theſe* (or *two*) *Sides*, (ſuppoſe Eaſt and Weſt;) *and every one had two, which cover'd on thoſe* (or *the other two*, viz. North and South) *Sides their Bodies*. And thus I am come to the End of the Notes, which this Firſt and very Obſcure and Myſterious and ſo Difficult Chapter requires. The parallel Texts in other parts of Scripture are ſufficiently refer'd to in the Margin of our common Bibles, and therefore I paſs them over here.

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carnation. 27 And I ſaw as the Colour of Amber *outwardly, and* as the Appearance of *a more flaming red* Fire round about within it *or inwardly*, from the Appearance of his Loyns even upward. And from the Appearance of his Loyns even downward, I ſaw as it were the Appearance *only* of *a deeply red* Fire, and it had Brighneſs round about: 28 * even as the Appearance of the *Rain*-bow that is in the Cloud in the day of Rain, ſo was the Appearance of Brightneſs round about *the Fire, wherein was the Appearance of the Man on the Throne: Where, as the Fire wherein appear'd the Man on the Throne, denoted God's coming to execute Vengeance and Judgment on the Jews; ſo the Rainbow, as being the Token of Mercy, fitly denoted that God would in the midſt of Judgment remember Mercy, and not utterly deſtroy his People.*

III. Ezekiel's *Commiſſion* for Executing the *Prophetical* Office; together with *Inſtructions* relating thereto.

This *afore deſcrib'd from v.* 4. *hitherto*, was the Appearance of the Likeneſs of the Glory of the Lord, *i.e. the Glorious manner wherein the Lord was pleas'd to appear viſibly to me in the ſaid Viſion*: and when I *firſt* ſaw it, I fell upon my Face *to the Ground, out of an awful Reverence and Dread*, and *after I had ſeen and obſerv'd all the Particulars afore related*, I heard the Voice of * Him, *viz. the Lord or Logos, the Second Perſon of the Bleſſed Trinity that ſat as a Man on a Throne v.* 26. ſpeaking. Chap. II. And he ſaid unto me, (*m*) Son of Man, ſtand upon thy Feet, and I will ſpeak unto thee. 2 And *I perceiv'd that new Strength and Vigour by the Efficacy of* the Spirit enter'd into me, when he ſpeak unto me, and ſet me, *i.e. I was thereby enabled to raiſe my ſelf* upon my Feet, *which afore I could not by reaſon of the great Weakneſs or Faintings, which together with Dread ſeiz'd me on the firſt Sight of the Viſion*: and *being thus on my Feet with my Face toward the Throne, from which the Lord in the Likeneſs of a Man ſpoke unto me*, I heard him that ſpake unto me *much better than I could have done, had I continu'd lying on the Ground.* 3 And he ſaid unto me, Son of Man, I ſend thee to the Children of Iſrael, *i.e. not only to thoſe of Judah, but to thoſe alſo that are of the other ten Tribes*, to a rebellious Nation that hath rebell'd againſt me; they and their Fathers have tranſgreſſed againſt me, even unto this very day. 4 For they are impudent Children and ſtiff-hearted: *nevertheleſs of my great and continued Mercy toward them*, I do ſend thee unto them *to admoniſh and forewarn them*, and *when thou deli-*

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(*m*) This Expreſſion is capable of a double Meaning, and accordingly is differently underſtood by Commentators, viz. either to denote the Human *Frailty and Mortality* of him it is ſpoken to, or elſe to denote ſome *ſpecial Dignity* or *Character* belonging to him. In the former Senſe it is ſuppos'd ſpoken to *Ezekiel* to put him in mind of the *infinite Diſtance* between GOD and him; in the latter Senſe it is ſuppos'd to denote the *Dignity* confer'd on him, by being call'd to the Prophetical Office.

vereſt

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vereſt ſuch Meſſages as I give thee in charge to deliver to them, thou ſhalt expreſly let them know, that the ſaid Meſſage comes from me, and to that end thou ſhalt ſay unto them, Thus ſaith the Lord God. 5 And they, whether they will hear, or whether they will forbear, *which latter they are moſt likely to do*, for they are a rebellious Houſe *or ſort of People*, yet ſhall *be made to* know that there has been, *or that thou haſt been ſent for* a Prophet among them, *by their having all thoſe Evils brought on them, which thou ſhalt denounce againſt them, if they continue in their Impenitency.* 6 And thou, Son of Man, be not afraid of *delivering my Meſſages faithfully to* them, neither be afraid of their *threatning* Words, tho' Briers and Thorns be with thee, and thou doſt dwell among Scorpions, *i. e. tho' they threaten to tear thy Fleſh with Briers and Thorns, and thou art in as much danger of loſing thy Life by them, as thou wouldſt be by continuing where Scorpions abound*: be not afraid of their Words, nor be diſmayed at their Looks, tho' they be a rebellious Houſe, *and ſo will give thee angry Looks as well as threatning Words.* 7 And thou ſhalt ſpeak my Words unto them, whether they will hear, or whether they will forbear, for they are moſt rebellious. 8 But thou, Son of Man, hear what I ſay unto thee, Be not thou rebellious like that rebellious Houſe: open thy Mouth, and eat that I give thee. 9 And when I look'd, behold, an Hand was ſent, *or the Hand of the Man in Appearance that ſat on the Throne, viz. of the Lord was reach'd out*, unto me, and lo, a Roll (*n*) of a Book, *i. e. ſuch a Roll as they are wont to write in*, was therein. 10 And he, *who gave the Roll to me*, ſpread it before me, and it was written within and without *or on both Sides*, and there were written therein Lamentations, and Mourning, and Wo, *i. e. it contain'd a large Prophecy of many dreadful Judgments, which ſhould befal Iſrael if they repented not.* Chap. III. Moreover, *after he had ſpread the Roll before me*, he ſaid unto me *again* (*as Chap.* 2. 8.) Son of Man, eat that thou findeſt, *i. e. that which I have given into thy hand*: *namely* eat this Roll, and go ſpeak *what is contain'd therein* unto the Houſe of Iſrael. 2 So I open'd my Mouth, and he cauſed me *by commanding ſo to do*, to eat that Roll. 3 * Even he ſaid unto me, Son of Man, * feed thy Belly, and fill thy Bowels with this Roll that I give thee. Then I did eat it, *thereby denoting that I would well conſider what was therein contain'd or reveal'd unto me*, and it was in my Mouth as Hony for Sweetneſs, *i. e. as I conſider'd it as a Revelation of things future, ſo it was very grateful unto me, the Mind of Man being naturally deſirous of Knowledge, and eſpecially of What is to come.* 4 And he ſaid unto me, Son of Man, go, get thee unto the Houſe of Iſrael, and ſpeak with my Words unto them *without any more*

(*n*) See my Paraphraſe on Revel. 5. 1.

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ado, there being no Occaſion to endue thee with the miraculous Power of Speaking in ſo much as any one Language hitherto unknown to thee. 5 For thou art not ſent to a People of a ſtrange Speech, and of an hard Language, but to the Houſe of Iſrael *thy own People.* 6 *Much leſs is there Occaſion to endue thee with the Power of Speaking many Languages yet unknown to thee, for thou art* not *ſent* to many People of a ſtrange Speech, and of an hard Language, whoſe Words thou canſt not underſtand: ſurely, had I ſent thee to them, they would have hearkned unto thee. 7 But, *I foreſee*, the Houſe of Iſrael will not hearken unto thee *as my Prophet*: for they *have ſeveral times ſhewn, that they* will not hearken unto me *in ſuch things as I have more immediately commanded them my ſelf, when I have viſibly appear'd and ſpoken to them as it were with my own Mouth*: for all *along* the Houſe of Iſrael are *or have been for the general Part of them* impudent and ſtiff-hearted. 8 *But* behold, I have made thy Face ſtrong againſt their Faces, and thy Forehead ſtrong againſt their Foreheads. 9 As an Adamant harder than Flint have I made thy Forehead, *i. e. if thou wilt be obedient to me in faithfully diſcharging thy Prophetical Office, they ſhall not be able to hurt or take away thy Life, ſo as that thou mayſt deſpiſe all their Spight and Malice againſt thee: wherefore* fear them not, neither be diſmay'd at their Looks, tho' they be a rebellious Houſe. 10 *But, he ſaid unto me, Son of Man, all my Words that I ſhall ſpeak unto thee, receive in thine Heart, and hear with thine Ears, *in ſuch manner as to be firmly purpoſed to ſpeak the ſame to them, I ſend thee for that Purpoſe*: 11 and go, get thee to them of the Captivity, *i. e. to them that are already brought with thee Captives into the land of the Chaldeans*, unto the *ſaid* Children of thy People, and ſpeak unto them, and tell them, Thus ſaith the Lord God, whether they will hear, or whether they will forbear. 12 Then the *or a* Spirit, *i. e. ſome Angel by God's Order* took me up *to carry me away from before the Throne, where I had hitherto ſtood with my Face toward it*, and *being thus carried from before the Throne*, I heard *from about the Throne, which was now* behind me, a Voice of *a Multitude of Angels reſembling* a great Ruſhing, *i. e. the Noiſe of great Waters running or of great Thundring, and* ſaying, Bleſſed be the Glory of the Lord from his Place: *whereby is imply'd that God's ſpecial Preſence makes a Temple of any Place where it is, Multitudes of the Angels always attending him there, to give him the Honour and Glory due unto his Name, and to do whatever Service elſe he ſhall command them. So that the Jews had no good Grounds to ſuppoſe, that tho' their Wickedneſs were never ſo great, yet God would not permit his Temple at Jeruſalem to be deſtroy'd, as if thereby he ſhould want a Temple for his Service.* 13 *Even I heard the Noiſe of the Wings of the living Creatures (*mention'd Chap. 1. 5, &c.*) that

(o) clapt

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(*o*) clapt one towards the other *as they were flying*, and the Noiſe of the Wheels that were beſides them, (*as Chap.* 1. 15, *&c.*) *which Wings and Wheels together by their moving made a Noiſe* as a Noiſe of a great Ruſhing; *and thereby gave me Notice, that upon my being taken away by the Spirit, the Shechinah alſo or Viſible Glory wherein the Lord appear'd to me, as Chap.* 1. 28. *remov'd from the Place aforeſaid, or where I had the foregoing Viſion.* 14 So the Spirit lifted me up, and took me away *from the ſaid Place, ſetting me at ſome diſtance from it, where I came out of my Ecſtacy.* And *as ſoon as I was reſtor'd to the common Uſe of my Senſes and other natural Faculties*, I went *to my uſual place of Abode* in Bitterneſs *or great Sorrow and Grief, to conſider what great Calamities would ſtill befal my People, and* in the heat of my Spirit, *i.e. great Concern for fear of the Dangers I ſhould be expos'd to, on account of bringing ſuch unwelcome Meſſages to my People or Countrymen*: but the hand of the Lord was ſtrong upon me, *both by giving me continual*

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(*o*) It is obſerv'd by our Tranſlators in the Margin of our Bible, that the Hebrew word here render'd by them, ***Touch'd***, do's literally ſignify, ***Kiſs'd***. I have afore in Note (*i*) obſerv'd, that it is not well conſiſtent with a *flying* Poſture to ſuppoſe the Wings of the Cherubs that were next to or over againſt one the other, to ***touch one another***. And I there obſerv'd that the Hebrew word render'd by our Tranſlators, ***join'd***, do's by no means ſignify or imply ſuch a ***Touching***. And the like is to be obſerv'd of the Original word here. Tis true that the word in our preſent Hebrew Text is a Participle deriv'd from the Root *Naſhak*, which according to the common Hebrew Lexicons ſignifies, ***to be kiſs'd***. But then it is to be well conſider'd, that our ***common Hebrew*** Dictionaries only take notice of the ***Significations*** of words in the ***Bible***: whereas the ſame words ***might have*** ſeveral ***other Significations***, while the ***Hebrew*** Language was a ***Living*** Language, as may be made reaſonably to appear from ſeveral Inſtances; and indeed is already made ſo to appear by the late Dr *Pocock* Hebrew Profeſſor in the Univerſity of *Oxford*, in his Notes on ſuch of the Leſſer Prophets as he writ upon. Whence it follows, that the Hebrew word, which is in our preſent Hebrew Text, might very well ſignify to *clap* as a Bird claps his Wings; and ſo might ſignify alſo to *kiſs*, this being done by *clapping* or putting the Mouth to the Perſon kiſſed. This might be ſo, I ſay. But I rather think the Truth of the Matter is this, viz. that the preſent Hebrew Reading is not the true Original one, but has hapen'd thro' the Miſtake of ſome Tranſcriber; ſuch a Miſtake being cauſed by the ***Tranſpoſition*** of ***one*** Letter, and ſo very eaſily. For as the Hebrew Root *Naſhak* ſignifies ***to be kiſs'd***; ſo the Root *Nakaſh* ſignifies to ***ſtrike*** or ***clap together***, or as a Bird ***claps his Wings*** to his Sides. And this latter is the Root of the word uſed in the Chaldee Paraphraſt, and follow'd in all the other old Oriental Verſions, and particularly in the Septuagint, where the word is πτερυσσομένων, which properly and primarily ſignifies, ***to clap the Wings to the Sides*** as a Bird do's. From all which it is not reaſonably to be doubted, but that the true Original Reading in the Hebrew Text was *Makkiſhoth*, and not *Maſhſhikoth*, as it is now written. Which Miſtake might eaſily ariſe, being cauſed by the tranſpoſition of *k* or *ſh*, which laſt in Hebrew is denoted by a ſingle Letter.

inward

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inward Impulſes to diſcharge my Office faithfully, by fully and truly delivering the Meſſages I was entruſted with; and alſo by giving me Courage to overcome at laſt all ſinful Fears to the contrary.

IV. Ezekiel is reprov'd for his *Backwardneſs* in executing his Office.

15 *Thus I came to them of *Judah* or *Iſrael*, that were carried out of Judea in* (*p*) the *ſame* Captivity *that I my ſelf was, that dwelt* at *or in a Territory call'd* Tel-abib, *and accordingly* that dwelt by the River of Chebar; and I ſat where they ſat, *i. e. kept Company with them as I was wont afore to do*, and *ſo* remain'd there aſtoniſhed among them ſeven (*q*) days, *i. e. ſtaid ſeven days without ſaying any thing to them in relation to or diſcharge of my Prophetick Office, being hinder'd therefrom by the Greatneſs of my natural Fears of the Enmity and Danger I might thereby bring upon me.* 16 And it came to paſs at the end of ſeven Days, that the Word of the Lord came unto me, ſaying, 17 Son of Man, *remember that by making thee a Prophet* I have made thee *as* a Watchman unto the Houſe of Iſrael, *viz to give them timely Notice of approaching Evils*: therefore hear the Word at my Mouth, and give them warning from me *of ſuch Judgments I order thee to foretel them of, and denounce againſt them; or elſe thou ſhalt ſuffer thy ſelf the juſt Puniſhment of thy Neglect.* 18 *For* when I *ſend thee to* ſay unto the Wicked, Thou ſhalt ſurely dy, *if thou repenteſt not timely*, and thou giveſt him not *ſuch* Warning, nor ſpeakeſt to warn the Wicked from his wicked Way to ſave his Life *by a ſpeedy and true Repentance*: the ſame wicked Man ſhall dy in his Iniquity, *whereby is denoted his eternal*

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(*p*) I ſee no Reaſon for ſuppoſing theſe to be different from the Captives mention'd Chap. 1. 1. It rather ſeems evident that they were the ſame as *Ezekiel* had all along dwelt with, and among whom he had an *Houſe of his own*, as v. 24. of this Chapter. As v. 22. God directs *Ezekiel* to retire by himſelf into the neighbouring Plain, where he had the ſecond Viſion, which there begins to be related: ſo tis but reaſonable to ſuppoſe, that in like manner *Ezekiel* was on ſome account retir'd by himſelf out of the place where he dwelt to ſome private place on the Bank of the River *Chebar*, when he had the firſt Viſion hitherto related.

(*q*) The Reverend and learned Mr *Lowth* obſerves here, that *ſeven Days* was the ſpace of Time appointed for *Mourning*: as if Ezekiel ſpent theſe Days accordingly as one in a *Mourning* State, on account of the terrible Judgments that were to come on his Nation, and of which he himſelf was to be the Foreteller. However this be, it ſeems evident from what follows v. 16—21. that the Fear of the Enmity and Danger, which he might bring on himſelf by delivering the Meſſage God had ſent him with, was a main Reaſon of his delaying to deliver the ſaid Meſſage, till God threaten'd him, as v. 18 and 20. And it is Remarkable, that what is deliver'd v. 17 &c. was not deliver'd to Ezekiel in ſuch a *Glorious Viſion* as he was vouchſaf'd afore, to denote the great Diſpleaſure of God with him for having ſo delay'd to deliver his firſt Meſſage. After he had diſcharg'd that Duty, then God is pleaſed to vouchſafe him a *ſecond* time the like *Glorious Viſion* as at firſt, according to v. 23.

Damna-

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Damnation for his Impenitency, as well as his bodily Dying in his Sin: but his Blood will I require at thine Hand, *i. e. thou ſhalt be anſwerable to me for ſuch his Deſtruction, as well as himſelf, foraſmuch as thou waſt acceſſary thereto in not Warning him as thou oughteſt to have done.* 19 *But if thou warn the Wicked, and he turn not from his Wickedneſs, nor from his wicked Way, he ſhall dy in his Iniquity; but thou haſt delivered thy Soul *from being any way acceſſary to his Deſtruction, and ſo from all Guilt or Puniſhment on that Account.* 20 Again, when *one that has been* a righteous Man doth turn from his Righteouſneſs, and commit Iniquity, and I lay a Stumbling-block before him, *i.e. when ſuch a Perſon ſhall turn from his Duty on account of any Hardſhip it will bring upon him, which Hardſhip I ſhall lay or permit to be laid in his Way for a Trial of his Faith and Obedience, I will cauſe the ill Means, which ſuch an one takes to preſerve himſelf, to prove in the end his Ruin ſo that* he ſhall dy: *and if thou haſt not given him Warning not to turn from his Duty for any Trouble he may fall into thereby*, becauſe thou haſt not given him Warning, he ſhall dy in his Sin, and his Righteouſneſs which he hath done ſhall not be remembred *or avail him any thing*; but his Blood will I require at thine hand. 21 Nevertheleſs, if thou warn the righteous Man, that the Righteous ſin not, and he doth not ſin; he ſhall ſurely live, becauſe he *has not ſinn'd, but has perſever'd in his Righteouſneſs or Duty as he* is warn'd *by thee*: alſo thou haſt delivered thy Soul. *Now as by what is ſaid from v. 17. hitherto, contains a ſevere Reproof of Ezekiel himſelf, for his Backwardneſs hitherto to reprove or warn thoſe he was ſent to, and withal plainly ſets before him the moſt dreadful Puniſhment that would fall on him himſelf, if he ſtill forbore to deliver to thoſe he was ſent to, what God had commanded or ſhould command him to ſay unto them, even that hereby he would become liable to Eternal as well as Temporal Death: hereupon it ſeems moſt probable to me, that Ezekiel forthwith diſcharg'd his Duty, by giving the Jews he was among ſuch Warning or Reproof, as God had appointed him in the firſt Viſion. After the performance of which God vouchſafed him another Viſion like the firſt, as to the manner wherein God appear'd unto him, and the Account whereof follows.*

SECTION II.

Wherein, in a Glorious Viſion like unto the Firſt, is foretold by GOD *to Ezekiel the* Siege *and* Taking *and* Burning of Jeruſalem *and the* Temple *by the* Chaldeans; *and the* Killing *of Many of the Jews by the ſame, and the* Captivity *of Others*; *and the* Safety *or* Preſervation *of a* Remnant. *Which Particulars take up Chap. III. 22 — VII. ult.*

22 And

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I. The *Siege* of *Jeruſalem* is foretold or prefigur'd by ſeveral Emblems.

22 And *or then ſome time after* the hand of the Lord was there upon me, and he ſaid unto me, Ariſe, go forth into the *neighbouring* Plain, and I will there talk with thee. 23 Then I aroſe, and went forth into the Plain, and behold, the Glory of the Lord ſtood there, as the Glory which I ſaw by the river of Chebar; and I fell on my Face. 24 Then the Spirit entred into me, and ſet me upon my Feet, and ſpake with me, and ſaid unto me, Go, ſhut thy ſelf within thine Houſe, *thereby denoting in a ſenſible manner ſuch as are ſhut up in a City by its being Beſieg'd.* 25 * Alſo as for thee, O ſon of Man, behold, they ſhall, *i. e. thou ſhalt order ſome of thy Houſhold to* put Bands upon thee, and *they* ſhall bind thee with them, *that thou mayſt ſenſibly repreſent the Condition of thoſe Jews yet in Jeruſalem, which ſhall alſo be taken Captive on the taking of Jeruſalem,* and thou ſhalt not go out among them, *i. e. the Jews that are Captives already and dwell in the ſame Place or Country as thou doſt, viz. Tel-abib.* 26 And *for a time* I will make thy Tongue cleave to the roof of thy Mouth, that thou ſhalt be dumb, and ſhalt not be to them a Reprover, *to ſignify to them that I foreſee that notwithſtanding all the Warnings I ſhall give them by thee, they will not be reclaim'd,* for they are a rebellious Houſe. 27 But when I * ſhall have ſpoken to thee *all that I ſhall ſee fit, and ſeems to be all contain'd hence to the end of Chap.* 7. I will open thy Mouth *or enable thee to ſpeak again,* and thou ſhalt *ſpeak it to them, and ſhalt* ſay unto them, Thus ſaith the Lord God, He that heareth, let him hear; and he that forbeareth, let him forbear *at his utmoſt peril*: for they are a rebellious Houſe. Chap. IV. Thou alſo, Son of Man, take thee a Tile *or ſuch a Slat as is uſed to draw Lines and Figures upon,* and lay it before thee, and * draw upon it the City, even Jeruſalem. 2 And *make the Draught to repreſent an Enemy that do's* lay Siege againſt it, and build a Fort againſt it, and caſt a Mount againſt it, *and that do's* ſet a Camp alſo againſt it, and ſet battering Rams againſt it round about. 3 Moreover, take thou unto thee an Iron-pan, and ſet it for *to repreſent* a Wall of Iron between thee, *repreſenting herein the Enemy that ſhall beſiege it,* and the City *Jeruſalem, and denoting that altho' the Walls of Jeruſalem were made or ſtrengthen'd all round with Iron, yet they ſhould not defend them therein from their Enemy,* and *accordingly thou ſhalt* ſet thy Face againſt it, *as Beſiegers ſet their Force or look againſt the City they beſiege:* and it ſhall be beſieged *actually in due time and in like manner,* * even as thou ſhalt *make a Draught &c. of an Enemy that ſhall* lay ſiege againſt it: *for* this *that thou doſt,* ſhall be a Sign *or viſible repreſentation of the laſt Siege of Jeruſalem in the Reign of Zedekiah* to the Houſe of Iſrael. 4 Ly thou alſo upon thy left Side, and lay the Iniquity of the Houſe of Iſrael upon it, *as being of leſs eſteem on ſeveral accounts than the right Side, and ſo more fit to repreſent the Houſe of*

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Iſrael more properly ſo call'd, that is, the ten Tribes in contradiſtinction to the other Two, among which was the Temple which has made them all along preferable to the ten Tribes: according to the number of the Days that thou ſhalt ly upon it, thou ſhalt *Prophetically denote how long I will* (*r*) bear their Iniquity, *i. e. forbear to puniſh it by the laſt Inſtance of my Anger or Juſtice.* 5 For I have laid upon thee, *i. e. by commanding thee thus to ly on thy left Side, I purpoſe Prophetically to denote* the Years of *my Forbearing to bring on the Remainder of the ten Tribes that ſhall be left in the holy Land, the laſt Inſtance of my Puniſhing* their Iniquity *in revolting from my true Worſhip and forſaking my Temple at Jeruſalem, and worſhipping* (*at leaſt before*) *the Golden Calves at Dan and Bethel*: *the number of the ſaid Years ſhall be* according *or anſwer* to the number of the Days *that thou ſhalt ly on thy left Side, which ſhall be* (*s*) three hundred and ninety Days: ſo *or in this manner* ſhalt thou bear the Iniquity of the Houſe of Iſrael. 6 And when thou haſt accompliſhed them, ly again on thy right Side, *denoting the Kingdom of Judah or two Tribes of Judah and Benjamin for the Reaſon mention'd v.* 4. and thou ſhalt bear the Iniquity of the Houſe of Judah (*s*) forty Days: I have appointed thee *to ly ſo many Days in reſpect of Iſrael,*

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(*r*) Mr *Lowth* has obſerv'd, that the common Expoſition of this Phraſe in this place is not agreeable to the genuine Senſe of *bearing Iniquity*. And it is certain that the general Signification of the Phraſe is to bear the *Puniſhment* of Iniquity. But the Hebrew Language being but Small as to the Compaſs of its Words and Phraſes, hence ſeveral of them are taken in different and even contrary Significations in different places. Accordingly the Hebrew Root *Naſa*, which ſignifies moſt frequently to *bear the Puniſhment* of Sin, do's alſo ſignify ſometimes to *forbear* or *forgive the Puniſhment*, as Numb. 14. 19. *Pardon, I beſeech thee, the Iniquity of this People — as thou haſt Forgiven* (or rather *Forborn*) *this People from Egypt until now.* Where the word render'd *thou haſt forgiven*, is the very ſame that is render'd here v. 5 and 6. *thou ſhalt bear*, viz *Naſatha*, and the word render'd v. 4. *thou ſhalt bear*, viz. *Tiſſa*, is from the ſame Root. So that the common Expoſition of the Hebrew Phraſe here by God's *Forbearing* the Final Puniſhment of their Iniquity, ſeems Juſtifiable enough.

(*s*) Reckoning from the Apoſtacy of *Jeroboam* to the laſt Captivity of the poor Remains of *Iſrael* that were found in *Judea*, when *Nebuchadnezzar* beſieg'd *Tire*, there will be juſt 390 years. And ſo long God bore the Idolatry of the Houſe of *Iſrael*. And from the eighteenth year of *Joſiah*, when the Houſe of *Judah* enter'd ſolemnly into Covenant anew with God to walk wholly in his Ways, to the ſame Captivity there were juſt 40 years, and ſo long God bore their Walking contrary to the ſaid Covenant. And ſo the ſtated Time of God's Forbearance both of *Judah* and *Iſrael* expiring together, God compleated alſo the Deſolation of them Both in this laſt Captivity of theirs under *Nebuchadnezzar*, Both of them having a Share therein. See more in Dr *Prideaux's* Connexion of the Hiſt. of O. and N. Teſt. under the twenty firſt year of *Nebuchadnezzar*, and the 584th year before the Common Æra of *Chriſt*. Mr *Lowth* has

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and ſo many in reſpect of Judah, foraſmuch as each Day *of thy Lying ſo is* for *to denote* a Year. 7 Therefore *or thus* thou ſhalt ſet thy Face (*as v.* 3.) toward the Siege of Jeruſalem, and thine Arm ſhall be uncovered, *as was uſual in thoſe Times for the right Arm of Soldiers to be while fighting or beſieging a place*, and *in this ſenſible manner mention'd v.* 1, 2, 3 *and* 7. thou ſhalt prophecy againſt it *or prefigure the Siege of Jeruſalem.* 8 And behold, I will, *i. e. thou by my Order ſhalt cauſe thy Servants to* lay Bands upon thee, and thou ſhalt not turn thee from one Side to another, *i. e. ſhalt not begin to ly on thy left Side as v.* 4, 5. *and after the time appointed for that turn on thy right Side as v.* 6. till thou haſt ended the days of thy Siege, *i. e. which ſhall be taken up in thy ſenſible Repreſentation* (*as v.* 1, 2 *&c.*) *of* (*t*) *the Siege of Jeruſalem.*

II. The *Scarcity of Food* in the *Siege* of Jeruſalem is prefigur'd.

9 Take thou alſo unto thee, Wheat, and Barley, and Beans, and Lentiles, and Millet, and Fitches, and put them in one Veſſel, and make thee Bread thereof, *as is uſual for Perſons in Captivity, or in a Siege, to be forced to live on ſuch coarſe Bread: make thee Bread thereof*, according to, *i. e. enough to laſt thee during* the number of the Days that thou ſhalt ly upon thy *left* Side, *viz. the* three (*u*) hundred and ninety Days *that thou ſhalt ly on thy left Side*, ſhalt thou eat thereof. 10 And *to denote the ſcanty Proviſion generally allow'd to Perſons in a Siege, as alſo to Captives or Slaves by hard Maſters*, thy Meat, *i. e. the quantity of the*

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well obſerv'd, that whereas the chief Objection againſt *Ezekiel's* actually lying ſo long on his Sides, as 390 days on his left Side and 40 days on his right Side, and ſo in all 430 days, is this, viz. that there was *not* the Diſtance of *ſo many days* between this Viſion and that which is next related Chap. 8. 1. This ſame Objection is eaſily anſwer'd by ſuppoſing this to be an *Intercalary year*, or an Year which had a Month more than ordinary added to the Common Year, this being neceſſary to be frequently done, to keep the Jewiſh Feſtivals within their ſtated Seaſons.

(*t*) The 390 days mention'd v. 5 and 9. may denote the *Continuance of the Siege* of Jeruſalem, as well as the years of Iſrael's Idolatry. For the Siege laſted from Beginning to Ending about ſeventeen Months, as appears from 2 Kings 25. 1—4. During which, allowing due Time from the raiſing of the Siege (by the King of Egypt's coming to relieve it) to the renewing of it again, it will follow (as Mr *Lowth* obſerves) that the Siege was actually carried on about 13 months or 390 days.

(*u*) Mr *Lowth* has well obſerv'd, that the *forty days* mention'd v. 6. are to be added to the 390 days of the Siege, they probably denoting the days ſpent *after the Siege was over*, in plund'ring the City, and burning the Temple, and carrying away ſuch as the Chaldeans thought fit. For Jeruſalem was taken on *the ninth day of the fourth Month* (Jerem. 52. 6.) and on *the tenth day of the fifth Month* the Temple was burnt, (ibid. v. 12.) and ſo we may reaſonably conjecture, that by the *eighteenth* of that Month, which was the *fortieth* from the taking of the Place, the whole City was burnt, and ſuch Inhabitants thereof, as the Babylonians thought fit, were carried into Captivity.

foreſaid

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foreſaid coarſe Bread, which thou ſhalt eat, ſhall be by weight *only* twenty Shekels, *which is a little more than nine Ounces Troy Weight*, a day: from time to time ſhalt thou eat it, *i. e. thou ſhalt eat only ſo much each day of the foreſaid Days.* 11 Thou ſhalt drink alſo Water by meaſure, *for the reaſon mention'd as to the quality and quantity of Bread, even* the ſixth part of an Hin, *which was not quite a Quart of our Wine Meaſure: ſo much only* from time to time *or from day to day* ſhalt thou drink. 12 And thou ſhalt eat it, *viz. the foreſaid coarſe Bread*, as Barley-cakes, *i. e. made in haſte, when there is not time to make or bake it as ſhould be; to repreſent further the Streights of Perſons in a Siege or Captivity*: and *to do this laſt to the utmoſt*, thou ſhalt bake it, *not in an Oven duly heated with Wood or the like proper Fuel, but in Aſhes made* with Dung that comes out of a Man, *and is dried for that purpoſe: all this ſhalt thou do* in their Sight, *i. e. in the Sight of the Jews among whom thou dwelleſt.* 13 And the Lord ſaid, *Thus ſhalt thou do to ſignify, that* even thus ſhall the Children of Iſrael eat their defiled (*w*) Bread among the Gentiles, whither I will drive them, *i. e. they ſhall be forced to eat ſuch things as are moſt defiled according to the Law, partly out of the meaneſs of their Circumſtances, and partly by the conſtraint of their Maſters.* 14 Then ſaid I, Ah Lord God, behold, my Soul hath not *ever that I know of* been polluted, *by eating any thing that is unclean according to the Law*: for from my Youth up, *or the time that I came to be able to judge between Good and Evil*, even till now, have I not eaten *ſo much as* of that which dies of it ſelf, or is torn in pieces *by a wild Beaſt*, neither came there abominable Fleſh into my Mouth, *i. e. any thing forbid or unclean by the Law: and therefore how much more againſt me muſt it be, to eat any thing that is abominable or unclean by Nature or common Reaſon, as is Man's dung or what is baked with it.* 15 Then he ſaid unto me, *I at firſt order'd thee to make uſe of Man's Dung to prefigure the more fitly the extream Need the Children of Iſrael ſhall undergo in their Captivity, and more eſpecially in the Siege of Jeruſalem: but out of my Compaſſion to thee, on thy Intreaty*, Lo, I have given thee *leave to uſe* Cow's dung for Man's dung, and thou ſhalt prepare *or bake* thy Bread *afore preſcrib'd* (*v.* 9.) therewith. 16 Moreover, he ſaid unto me, Son of Man, behold, *as what I have order'd thee to do as to the Bread thou ſhalt eat and Water thou ſhalt drink, is a Prophetical Repreſentation of what the Houſe of Iſrael, comprehending all the twelve Tribes, ſhall undergo in their Captivity, ſo is it alſo more particularly of what ſhall come to paſs*

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(*w*) Tho' a ſort of *Bread* is all along here mention'd or underſtood from v. 9. in relation *to Food*, yet by the *defiled Bread* mention'd in this Verſe, is to be underſtood *all ſorts of Food* defiled according to the Law: it being uſual all along in Scripture to ſignify *all ſort of Food* or *Eatables* by *Bread*.

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in the laſt Siege of Jeruſalem by the Chaldeans: *for* I will break the Staff of Bread in Jeruſalem, and they ſhall eat Bread by weight, and with Care, and they ſhall drink Water by meaſure, and with Aſtoniſhment. 17 * For that they *in the City* ſhall want Bread and Water *during the ſaid Siege*, and be aſtoniſh'd one with another, *as not knowing what to do for any Suſtenance to keep them alive*, and *ſo* conſume away for their Iniquity.

III. The *Burning* of Jeruſalem, and *Killing* of its Inhabitants &c. are prefigur'd.

Chap. V. And *further to prefigure the Calamities that ſhall befal Jeruſalem*, Thou, Son of Man, take thee a ſharp Knife, *alſo* take thee (*x*) a Barber's Raſour, and cauſe it to paſs upon thine Head, and upon thy Beard, *i. e. cut all the Hair of Both off with the Raſour*; then take thee Balances to weigh, and divide the Hair *into three Parts, to ſignify the Exactneſs of the Divine Juſtice.* 2 *Then* thou ſhalt burn with Fire a third Part in the midſt of the City, *which thou haſt drawn on the Tile*, (*as Chap.* 4. 1, 2 *&c.*) when the days of the Siege (*y*) are fulfill'd, *to prefigure the burning of Jeruſalem by the Chaldeans when they have taken it by Siege*; and thou ſhalt take a third Part, and ſmite about it *or cut and hack it* with the *ſharp* Knife *thou wert order'd* (*v.* 1.) *to take, to prefigure that many of the Jews in Jeruſalem ſhall be cut and hack'd and ſlain with the Sword during the Siege and upon taking thereof*; and a third Part ſhalt thou ſcatter in the Wind, *to prefigure that the Remainder of the Jews ſhall be diſperſed or carried captives into ſeveral Countries*, and I will draw out a Sword after them, *i. e. they that are ſo diſperſed, ſhall be continually expoſed to the Violence of others, and many of them periſh thereby.* 3 Thou ſhalt alſo take thereof, *viz. of the third Part laſt mention'd* a Few in Number, *denoting thoſe Few that ſhall be left by Nebuzaradan in Judea after the Deſtruction of Jeruſalem*, and bind them in thy Skirts, *to denote the utmoſt that God's Goodneſs would extend it ſelf to toward the Jewiſh Nation, viz. in leaving thoſe Few under the Government of Gedaliah, and ſo ſtill preſerving there ſome Remains of the Jewiſh Nation, and ſome poor Reſemblance of their Body Politick.* 4 Then take of them again, and caſt them into the midſt of the Fire, and burn them in the Fire, *to prefigure the Wickedneſs of Iſhmael*

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(*x*) This latter Expreſſion ſeems not to be explanatory of the Former, as ſome underſtand it; but rather to ſignify that the *Raſour* and *Knife* were two *diſtinct* things deſign'd for two *different Uſes*, viz. the *Raſour to ſhave* the hair of Ezekiel's Head and Beard; and the *Knife for the uſe* mention'd v. 2. Shaving and Baldneſs were uſed anciently to denote great Calamities and Sorrow. And God's commanding Ezekiel, tho' a Prieſt, thus to ſhave himſelf contrary to the Law, Levit. 21. 5. may well be eſteem'd as a Token of the *Extraordinary* Calamity and Sorrow, that ſhould befal the Jews by the Siege of Jeruſalem.

(*y*) Compare Chap. 4. 8.

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and his Aſſociates in murdering Gedaliah, and the Wickedneſs of the Reſt in betaking themſelves into Egypt for Safety contrary to God's expreſs Command by Jeremy: for thereof ſhall a Fire come forth into all the Houſe of Iſrael, *i. e. the Murder of Gedaliah and going into Egypt aforemention'd ſhall be the Occaſion of the Chaldeans afterwards deſtroying or carrying all the Jews or Iſraelites, that they found, captive out of the Holy Land, ſo that it was left quite deſolate of any of Iſrael.* 5 Thus ſaith the Lord God, This *City, which thou ſhalt draw on the Tile,* is *to repreſent* Jeruſalem: I have ſet it in the midſt of the Nations and Countries that are round about her, *that by her obſerving my Precepts and true Worſhip ſhe might have been a Means to bring others to my true Religion.* 6 And *on the contrary* ſhe has changed my Judgments into Wickedneſs more than the Nations, and my Statutes more than the Countries that are round about her, *have chang'd thoſe Religious and Idolatrous Rites which are only the Inventions of their Forefathers*: for they, *viz. the Houſe of Iſrael* have refuſed my Judgments, and my Statutes, they have not walked in them. 7 Therefore thus ſaith the Lord God, Becauſe ye *have thus* multiplied *or aggravated* * your Iniquity more than the Nations that are round about you, and have not walked in my Statutes, neither have kept my Judgments, neither have done according to the Judgments *or Manner* of the Nations that are round about you, *i. e. have not done ſo well as them, inaſmuch as they are not wont to change their Gods*: 8 Therefore thus ſaith the Lord God, Behold, I, even I am againſt thee, *O Houſe of Iſrael or City of Jeruſalem*, and will execute Judgments in the midſt of thee, in the Sight of the Nations, *or ſo that they ſhall know, that it is for ſuch your unparallel'd Impiety toward me, that I will puniſh you in a manner likewiſe unparallel'd.* 9 And I will do in thee that which I have not done *afore or elſewhere*, and whereunto I will not do any more the like; becauſe of all thine Abominations, *viz.* 10 therefore *by reaſon of the greatneſs of the Famine during the Siege of Jeruſalem*, the Fathers ſhall eat the Sons in the midſt of thee, and the Sons ſhall eat their Fathers; and I will execute Judgments in thee, and the whole Remnant of thee will I ſcatter into all the Winds. 11 Wherefore, as I live, ſaith the Lord God, Surely becauſe thou haſt defiled my Sanctuary with all thy deteſtable things, and with all thine Abominations, therefore will I alſo diminiſh thee, neither ſhall mine Eye ſpare, neither will I have any pity. 12 A third *or conſiderable* Part of thee ſhall dy with the Peſtilence, and with Famine *which ſhall be one Cauſe at leaſt of the Peſtilence alſo*, ſhall they be conſumed in the midſt of thee, *as is fitly prefigur'd v. 2. by a third Part of the Hair being burnt with Fire, foraſmuch as the Peſtilence and Famine cauſe Heats or Burnings in the Body, and ſo may well be liken'd to Fire*: and a third Part (*as is alſo prefigur'd v. 2.*) ſhall fall by the

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the Sword round about thee; and I will ſcatter a third Part into all the Winds, and I will draw out a Sword after them. 13 Thus ſhall mine Anger be accompliſhed, and I will cauſe my Fury to reſt upon them, and I will be comforted, (*to ſpeak after the manner of Men*) *by eaſing my ſelf of my Enemies*; and they ſhall know that I the Lord have ſpoken it *or foretold this* in my Zeal *for my Glory*, when I have accompliſhed my Fury on them. 14 * Even I will make thee *Jeruſalem and thy Country quite* waſte, and a Reproach among the Nations that are round about thee, in the Sight of all that paſs by. 15 * And thou ſhalt be a Reproach and a Taunt, an Inſtruction and an Aſtoniſhment unto the Nations that are round about thee, when I ſhall execute Judgments in thee in Anger and in Fury, and in furious Rebukes: I the Lord have ſpoken it. 16 When I ſhall ſend upon them the evil arrows of Famine, which ſhall be for their Deſtruction, and which I will ſend to deſtroy you: and I will increaſe the Famine upon you, and will break your Staff of Bread. 17 So *or in ſuch a grievous Manner as is afore v.* 10. *mention'd*, will I ſend upon you Famine, and evil Beaſts, and they ſhall bereave thee *of thy Life or the Cattle thou ſhouldſt feed upon*; and Peſtilence and *War*, *which ſhall cauſe the ſhedding of* Blood, ſhall paſs thro' thee, and I will bring the Sword upon thee: I the Lord have ſpoken it.

IV. That a *Remnant* ſhall be *ſav'd* and *repent*, is foretold.

Chap. VI. And the Word of the Lord came unto me, ſaying, 2 Son of Man, ſet thy Face towards the Mountains of Iſrael, and propheſy againſt them, 3 and ſay, Ye (z) Mountains, *i. e. great Men and Others* of Iſrael *that yet remain in Judea or the Holy Land*, hear the Word of the Lord God, Thus ſaith the Lord God to the Mountains and to the Hills, to the Rivers and to the Vallies, *i. e. to all Orders of Men among you, and whereſoever ye dwell in Judea*, Behold, I, even I will bring a Sword upon you, and I will deſtroy your High places. 4 And your Altars ſhall be deſolate, and your Images ſhall be broken: and I will caſt down your ſlain Men before your Idols. 5 And I will lay the dead Carcaſes of the Children of Iſrael before their Idols: and I will ſcatter your Bones round about your Altars. 6 In all your Dwelling-places the Cities ſhall be laid waſte, and the High places ſhall be deſolate; that your Altars may be laid waſte and made deſolate, and your Idols may be broken and ceaſe, and your Images may be cut down, and your

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(z) Some underſtand by the *Mountains* here the *Country of Judea*, being ſo call'd foraſmuch as it was an hilly Country. And likewiſe that v. 3. the *Mountains* and *Hills*, *Rivers* and *Valleys* do literally denote the ſaid *ſeveral Parts* of the Country, as having been all defiled by Idolatry. But however that be, it is certain or evident that the *People* of the Country are hereby *imply'd*, and ultimately and chiefly to be underſtood.

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Works may be aboliſhed. 7 And the Slain ſhall fall in the midſt of you, and ye ſhall know that I am the Lord. 8 Yet will I leave a Remnant, that ye may have ſome that ſhall eſcape the Sword among the Nations, when ye ſhall be ſcatter'd thro' the Countries. 9 And they, *i. e. the ſaid Remnant* that eſcape of you ſhall remember *themſelves of their Duty, and turn by Repentance unto* me, among the Nations whither they ſhall be carried Captives; *for they ſhall then be convinced, that ſuch their Miſery has befaln them for their Sins, eſpecially their Idolatry*, becauſe I am broken *or as it were quite tired out* with their whoriſh *or idolatrous* Heart, which hath departed from me, and with their Eyes which go a whoring after their Idols: and *their Repentance ſhall be ſo ſincere and great, that* they ſhall *even* loath themſelves for the Evils which they have committed in all their Abominations. 10 And they ſhall know that I am the Lord, and that I have not ſaid in vain that I would do this Evil unto them. 11 *But as for the Others beſide the foreſaid Remnant of Iſrael*, Thus ſaith the Lord God, Smite with thine Hand, and ſtamp with thy Foot *in token of thy Deteſtation of their Wickedneſs*, and ſay, Alas, for all the evil Abominations of the Houſe of Iſrael, *i. e. that the Generality of Iſrael ſhould be thus abominably Wicked*: for *which* they ſhall fall by the Sword, by the Famine, and by the Peſtilence. 12 He that is far off, *or ſhall eſcape from the Chaldeans by fleeing into a foreign diſtant Country*, ſhall dy of the Peſtilence; and he that is near, *or ſhall continue in Judea and ſo fall into the hand of the Chaldeans*, ſhall fall by the Sword; and he that remains *for Safety in Jeruſalem*, and is *there* beſieg'd, ſhall dy by the Famine: thus will I accompliſh my Fury upon them. 13 Then ſhall ye know *or experiment* that I am the Lord, when their ſlain Men ſhall be *ſo ſlain even* among their Idols round about their Altars, upon every high Hill in all the tops of the Mountains, and under every green Tree, and under every thick Oak, the Place where they did offer ſweet Savour *or Incenſe* to all their Idols: *foraſmuch as it will hence moſt plainly appear, both that their Idols cannot ſave them, and alſo that they are ſo puniſh'd by me for worſhipping the ſaid Idols.* 14 So *or in this ſore manner* will I ſtretch out my hand upon them *or puniſh them*, and make the Land deſolate; yea, more deſolate than the Wilderneſs towards Diblath, (*a*) in all their Habitations, and they ſhall know that I am the Lord.

V.

The *final Deſolation* of the Jews is further foretold, and their *Captivity* prefigured by a *Chain.*

Chap. VII. Moreover the Word of the Lord came unto me, ſaying, 2 Alſo thou Son of Man, thus ſaith the Lord God unto the Land of Iſrael, * The End, the End, *i. e. the final Deſolation* is come *or coming* upon the four Corners of, *i. e. all* the land *of Iſrael or Judea.* 3 Now is

(*a*) It was a part of the Wilderneſs in the Borders of *Moab*, Numb. 33. 46.

the

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the End come upon thee, *O Houſe of Iſrael* (*b*) *or Judah*, and I will ſend mine Anger upon thee, and will judge thee according to thy Ways, and will recompenſe upon thee all thine Abominations. 4 And mine Eye ſhall not ſpare thee, neither will I have pity: but I will recompenſe thy Ways upon thee, and *the Puniſhments for* thine Abominations ſhall be in the midſt of thee, *i. e. ſhall fall on thee whereſoever thou art*, and ye ſhall know that I am the Lord. 5 Thus ſaith the Lord God, *The Evil, the only *or final* Evil, behold, is come. 6 The End is come, the End is come, it watches for thee *or awakes*, behold, it is come, *i. e. ſhall come as it were early or ſpeedily upon thee.* 7 The (*c*) Morning *of thy Viſitation* is come upon thee, O thou that dwelleſt in the Land: the Time is come, the day of Trouble is near, and not the ſounding again of the Mountains *occaſion'd by the joyful Shouts of the Vintage-gatherers.* 8 Now will I ſhortly pour out my Fury upon thee, and accompliſh mine Anger upon thee: and I will judge thee according to thy Ways, and will recompenſe thee for all thine Abominations. 9 And mine Eye ſhall not ſpare, neither will I have pity: I will recompenſe thee according to thy Ways, and thine Abominations that are in the midſt of thee, and ye ſhall know that I am the Lord that ſmiteth. 10 Behold the day *of Viſitation*, behold it is come, the Morning *thereof* is gone forth, the *Tribe of Judah like a* Rod *or Twig* has bloſſom'd *or been in Proſperity, and his* Pride has budded, *i. e. his Proſperity has made him proud or wicked.* 11 Violence is riſen up into a Rod of Wickedneſs, *i. e. the great Men of Judah have abuſed their Power to oppreſs thoſe under them*: *wherefore* none of them ſhall remain, nor of their Multitude, nor of any of theirs, *i. e. tho' ſuch Oppreſſors be Many or a Multitude, yet they and theirs ſhall be deſtroy'd*; neither ſhall there be wailing for them. 12 The time *of their Viſitation* is come, the Day draweth near, let not the Buyer rejoice, *that by his Oppreſſion or any other wicked Means he has enabled himſelf to buy the Eſtates of others*, nor *let* the Seller mourn *for that he is forced by need to ſell his Eſtate*: for *the* Wrath *of God* is *coming* upon all the Multi-

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(*b*) After the Captivity of the ten Tribes, ſeveral of the ſaid Tribes that eſcap'd being carried away, join'd themſelves to the other two Tribes of *Judah* and *Benjamin*, which made up the Kingdom of *Judah*. Whence *Iſrael* is often put for *Judah* after the Captivity of the ten Tribes.

(*c*) The Expreſſion (Mr *Lowth* thinks) alludes to the Time, when the Magiſtrates uſe to give ſentence againſt Offenders, which was in the Morning, Jer. 21. 12. However that be, he is certainly in the right, that the Expreſſion denotes, that God's Judgments ſhould overtake them ſpeedily; the *Morning* denoting that the *Day of their Viſitation* or Puniſhment was as it were *already begun*, as appears from v. 10.

tude

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tude thereof, *or both Buyer and Seller.* 13 For *the Buyer ſhall not long enjoy what he has bought, and* the Seller ſhall not return to *the Poſſeſſion of* that which is ſold *at the next Jubilee*, altho' they were yet alive *when the ſaid Jubilee comes*: for the Viſion, *i. e. the Judgment denounced by this Prophecy* is touching the whole Multitude thereof, *viz. of the Jews*, which ſhall not return *from their Captivity by the next Jubilee*: neither ſhall any ſtrengthen himſelf in the Iniquity of his Life, *i. e. no one ſhall ſecure himſelf by Wickedneſs.* 14 They, *viz. the Jews* have blown the Trumpet *to give notice of the Approach of an Enemy, and ſo* even to make all ready *for Battle*, but none goes, *i. e. dares to go* forth to the Battle: for my Wrath is upon all the Multitude thereof. 15 The Sword is without, and the Peſtilence and the Famine within: he that is in the Field ſhall dy with the Sword; and he that is in the City, Famine and Peſtilence ſhall devour him. 16 But they that *are to eſcape of them *by my Providence*, ſhall eſcape, and ſhall be on the Mountains like Doves of the Vallies, all of them mourning, every one for his Iniquity. 17 All hands *of the reſt of the Jews* ſhall be feeble, and all knees ſhall be weak as Water, *ſo that they ſhall not be able to withſtand their Enemies.* 18 They ſhall alſo gird themſelves with Sackcloth, and Horror ſhall cover them, and Shame ſhall be upon all Faces, and (*d*) Baldneſs upon all their Heads. 19 They ſhall caſt their Silver into the Streets, *as what is of no uſe to them for the Reaſons preſently mention'd*, and their Gold ſhall be *to them as a thing* * unclean, *i. e. of no uſe but hurt*: *for* their Silver and their Gold ſhall not be able to deliver them, *by prevailing on the Chaldeans thereby to ſpare their Lives*, in the day of the Wrath of the Lord: they ſhall not *be able to buy therewith Food to* ſatisfy their Souls, neither fill their Bowels, *no Proviſion being at laſt left during the Siege of Jeruſalem: thus their Mony ſhall be of no uſe to them*, becauſe it is the Stumbling-block of their Iniquity, *i. e. that which has tempted them to be guilty of Oppreſſion, and that which they have abuſed to idolatrous Purpoſes.* 20 *Even* as for the Beauty of his Ornament, he ſet it in Majeſty, *i. e. as for the Temple it ſelf, which is an Ornament and Glory to the Jewiſh Nation, God appointed or approv'd that it ſhould be built in a Majeſtick Manner, and made it the Place for his moſt ſolemn Worſhip in the Beauty of Holineſs or in a moſt decent and glorious Manner, and alſo made it the Place of the ſpecial Reſidence of his Divine Majeſty in a Viſible Manner*: but they made the Images of their Abominations, and of their deteſtable Things therein: therefore have I *reſolved to* ſet it far from them, *or to make it as an unclean Thing to them, as a juſt Puniſhment of their defiling it by their Idolatry therein. This will I do in the manner following*: 21 * Even I

(*d*) See the foregoing note (*x*) as to the Occaſion or Deſign of Baldneſs.

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will give it, *viz. my Temple* into the hands of the Strangers, *viz. Chaldeans* for a Prey, and to the Wicked of the Earth for a Spoil, and they ſhall pollute it, *not only by going into it, but by deſtroying it, and carrying away the Gold and Silver Veſſels for Spoils.* 22 * And my Face will I turn from them, *i. e. I will have no regard to the Prayers of the Jews, nor hinder the Chaldeans from doing what they pleaſe to the Temple, acting herein as if I did turn my Face from them, and ſo not ſee what they did,* and *accordingly* they ſhall pollute *even* my Secret Place *or the Holy of Holies where the Ark is &c.* for the Robbers, *i. e. Chaldeans, in order to rob and plunder it,* ſhall enter into it and defile it. 23 Make a Chain, *to denote the Captivity of the Jews yet remaining in Judea, for a Puniſhment of their continued Impiety*: for the Land is full of bloody Crimes, and the City is full of Violence. 24 Wherefore I will bring the worſt *or moſt cruel* of the Heathen, and they ſhall poſſeſs their Houſes: I will alſo make the Pomp of the Strong *or great Men among the Jews* to ceaſe, and their holy Places ſhall be defiled. 25 Deſtruction cometh, and they ſhall ſeek peace, and there ſhall be none. 26 Miſchief ſhall come upon Miſchief, and Rumour ſhall be upon Rumour; then ſhall they ſeek a Viſion of the Prophet, *i. e. ſeek Direction from God by his Prophet what to do for the beſt,* but *no ſuch Direction ſhall be vouchſafed them, and* the Law ſhall periſh from the Prieſt, and Counſel from the Ancients *or Elders, i. e. there ſhall be no Prieſt that knows how to interpret the Law aright, or the legal Sacrifices and Rights ſhall ceaſe for want of Cattle to ſacrifice and the like, and the Chief Miniſters in the State ſhall not know what to do to retrieve or better their Condition.* 27 The King ſhall mourn, and the Prince ſhall be clothed with Deſolation, *i. e. ſhall be confounded at the Deſolation which is inevitably coming on the Country,* and the hands of the People of the Land ſhall be troubled, *i. e. made feeble or unable to help themſelves thro' Fear and Sorrow*: *for* I will do unto them after their Way, and according to their Deſerts will I judge them, and they ſhall know that I am the Lord.

SECTION III.

Wherein Ezekiel *being carried in a Viſion to* Jeruſalem, *is ſhewn the ſeveral* Idolatrous *Rites there practiſed* within the Courts of the Temple. *For which GOD's* Forſaking the Temple and City *is prefigur'd; and the* Deſtruction of the wicked Jews *there, particularly the Deſtruction of the* Princes *at* Riblah *is foretold, with a* Promiſe *of the* Preſervation of a Remnant *&c. Which Particulars take up the* four following *Chapt.*

Chap.

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June 12.

I. Ezekiel is *brought* in a Vision to *Jerusalem*, and there shewn several sorts of *Idolatry* practised within the Precincts of the *Temple*.

Chap. VIII. And it came to pass in the sixth Year *of King Jehoiachin's Captivity*, (*as Chap.* 1. 2.) in the sixth Month *answering chiefly to our August*, in the fifth day of the Month; *the three hundred and ninety days and the forty days mention'd Chap.* 4. 4, 5, 6. *being now expir'd*, as I sat in my House, and the Elders *or Chief Persons* of Judah, *that were carried away captive with me at the same time that King Jehoiachin was carried away also captive, and that dwelt by Chebar or at Tel-abib as I did, and were come to me to enquire something of God by me*, (*e*) sat before me, that the hand of the Lord God fell there upon me, *i. e. God was pleased to do with me in a like extraordinary Manner as he had afore, and to cast me into an Ecstacy, and therein to vouchsafe me the following Vision, viz.* 2 Then I beheld, and lo, a Likeness as the Appearance of Fire, *i. e. I saw a like Glorious Appearance of God, as Chap.* 1. 26, 27. *particularly a Man sitting on a Throne &c. and* from the Appearance of his Loins even downward, Fire: and from his Loins even upward, as the Appearance of Brightness, as the Colour of Amber. 3 And he, *viz. the said Man in Appearance* put forth the form of an Hand, and took me by a Lock of my Head, and the Spirit lift me up between the Earth and the Heaven, and brought me in the Visions of God, *i. e. in the Vision I had during the Ecstacy I was in at present, methought I was brought by God* to Jerusalem, to the * Entrance of the inner Gate that looks toward the North, *i. e. to the Entrance of the North-gate of the inner Court*, where, *i. e. Northward of which Court or Gate* was the Seat of the Image of Jealousy, which provokes to jealousy, *i. e. was placed an Image or Idol, probably of Tammuz mention'd v.* 14. *whereby God was provok'd to jealousy, by their thus setting up as it were a Rival against him, and that within the Precincts of the Temple, and so of the Place or Ground dedicated or set apart for his own Worship.* 4 And behold, the Glory of the God of Israel was there, according to the *same Manner wherein it appear'd to me in the* Vision that I saw in the Plain, (*Chap.* 3. 22, 23.) 5 Then said he unto me, Son of Man, lift up thine Eyes now the way towards the North: so I, *being now standing on the North or Out-side of the foresaid North-gate of the inner Court*, lift up

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(*e*) I see no Reason for supposing Ezekiel not to have faln into this Ecstacy, even while the Elders were with him. All that is represented to him in this Vision, might be so represented in a few Hours; so that the Elders might continue with him all the while he was in the Ecstacy; and as soon as he came out of it, he might presently acquaint the Elders with what had been represented to him in the said Vision. And whereas God saw fit to vouchsafe him the two former Visions, when he was *by himself*; Some might scruple the Belief of Ezekiel's having any such Visions; and therefore to convince them the more readily of the Truth thereof, God might see fit to send this Ecstacy on him, *while the Elders were with him.*

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mine Eyes the way towards the North, and behold, Northward * of the Gate of the Altar, *i. e. Northward of the North-gate aforesaid of the inner Court, in which Court was the Altar of Burnt-offering, which stood directly over against the said North-gate, I saw* this *same* Image of Jealousy *mention'd v. 3. placed* in the Entry, *or as soon as ye are come into the outer Court that is on the North-side of the inner Court.* 6 He said furthermore unto me, Son of Man, seest thou, *i. e. thou mayst by this idolatrous Image evidently see* what they do? even the great Abominations that the House of Israel committeth here, *which alone is sufficient Cause*, that I should go, *i. e. withdraw my Special Presence* far off from my Sanctuary, *and deliver it into the hands of the Heathen*? but turn thee yet again, and thou shalt see greater Abominations, *because committed by Persons of the greatest Authority, and that in a Place nearer to my Temple, and so to my own Special Presence, and lastly because it is idolatrous Worship paid to the vilest Creatures.* 7 And he brought me to *the East-entry or Gate of the inner Court, which being the chief Entry or Gate was therefore simply or emphatically call'd* the * Entry of the *said* Court, *as the Court it self was simply call'd the Court, being the chief Court of the Temple.* And when I looked, behold, an Hole in the Wall, *thro' which I could look in, and see what Abominations were committing there.* 8 Then said he unto me, Son of Man, digg now in the Wall: and when *methought* I had digg'd in the Wall, behold a Door *or Entry which had been made up, and another more secret one contriv'd, that they might go in and out unobserv'd.* 9 And he said unto me, *For thy fullest Conviction thou shalt not be content with only Peeping thro' the Hole mention'd v. 7. but shalt* go in*to the very Room*, and *fully* behold the wicked Abominations that they do here. 10 So I went in and saw, and behold, every Form of Creeping things, and abominable Beasts, *i. e. the Form or Picture of every Creeping thing and Beast that they worship'd*, and *or even* all the Idols of the House of Israel * drawn upon the Wall round about. 11 And there stood before them seventy Men of the Ancients of the House of Israel, *i. e. the Members of the Sanhedrin or Great Council of the Jews*: and in the midst of them stood Jaazaniah the Son of (*f*) Shaphan, with every Man his Censer in his hand, *burning Incense to the said Idols or idolatrous Pictures, by way of Adoration or Offering up their Prayers to them*: and *so* a thick Cloud of Incense went up, *i. e.*

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(*f*) This *Shaphan* was probably the same that was *Secretary* in the Reign of good *Josiah*, 2 Kings 22. 8. And by the Account there given he appears to have *been* a truly pious Person. And therefore his son *Jaazaniah* may be here particularly mention'd, not only as he might be a chief Person of the Seventy, but because this his Idolatry was aggravated by his having been doubtless carefully educated in the Worship of the True God by his pious Father.

so

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ſo many of them burnt Incenſe to the ſaid Idols &c. that the Smoke thereof made a thick Cloud. 12 Then ſaid he unto me, Son of Man, haſt thou ſeen what the Ancients of the Houſe of Iſrael do in the Dark, *i.e. in Rooms kept ſo ſecret that no others could ſee what they did*, every Man in the Chambers of his Imagery, *i.e. as they are here repreſented to thee all together, ſo every one of them has in his own Houſe a like private Chamber for his like idolatrous Worſhip*? For they ſay, The Lord ſees us not, *i.e. either they are ſuch as deny the Being and Providence of Jehovah or the True God; or elſe they are ſuch as ſay*, The Lord *or Jehovah the True God of Iſrael* hath forſaken the Land *of Iſrael, i.e. has quite caſt us off, and therefore we muſt endeavour to obtain Protection from ſome other God of the Heathens if we can.*

II. He is ſhewn women weeping for Tammuz.

13 He ſaid alſo unto me, Turn thee yet again, and thou ſhalt ſee greater Abominations that they do. 14 Then he brought me to the *Entry of the Gate of *or over againſt* the Lord's Houſe *or the Temple it ſelf*, which was towards the North; *on which account of this Gate being nearer to the Temple it ſelf, than either of the other two aforemention'd v. 3 and 7. the Abominations here committed became ſo much the Greater*: and behold, there ſat Women weeping for Tammuz, (g) *i.e. Adonis or Oſyris.* 15 Then ſaid he unto me, Haſt thou ſeen this, O ſon of Man? turn thee yet again, and thou ſhalt ſee greater Abominations than theſe *hitherto mention'd; inaſmuch as they are committed ſtill nearer to the Temple than any of the forementionꝺ, and not only ſo, but alſo in the Chief Place of Worſhip that was without the Temple it ſelf; and in the moſt affronting Manner.*

III. He is ſhewn Men worſhipping the Sun.

16 And he brought me into the inner Court of the Lord's Houſe, and behold, * by the Entry of *or into* the Temple of the Lord, even between the Porch *of the Temple* and the Altar *of Burnt-offering which ſtood in the ſaid inner Court*, were about five and twenty Men, with their Backs toward the Temple of the Lord, *and ſo in effect toward the Lord himſelf, which is the greateſt Affront in caſes of Reſpect*, and their Faces toward the Eaſt; and they *ſtood in this Poſture, becauſe they then* worſhipped the Sun toward the Eaſt, *that being the Quarter of the Heavens in which he riſes.* 17 Then ſaid he unto me, Haſt thou ſeen this, O ſon of Man? is it a light thing to the Houſe of Judah, that they commit the Abominations which they commit here? *i.e ſurely thou canſt not but acknowledge, that the ſeveral Abominations, which I have ſhew'd thee to be*

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(g) This Weeping for *Tammuz* is ſuppos'd to refer to *Venus* mourning for *Adonis*, who is thought to be the ſame with *Oſyris*, as *Oſyris* is generally thought to be the ſame with the *Sun*. As to the North-gate here mention'd, it was moſt probably the North-gate of or into the Separate Place. See the Draughts of the Temple.

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committed by the Jews that are ſtill in Judea, even within the Precincts of my own Temple, eſpecially the laſt mention'd, are moſt Heinous and Provoking. For they have fill'd the land *of Iſrael* with Violence *or Injuſtice and Oppreſſion*; and *tho' I have ſeveral times paſs'd this over or delay'd bringing final Deſolation on them, yet* *again they provoke me to Anger *thus in the higheſt Degree*: *even lo, *by ſo doing in effect* they ſend a (*h*) Stink to my Noſe, *as if they broke Wind againſt me whilſt their Backs are turn'd thus toward me; and ſo put on me one of the very greateſt Inſtance of Contempt imaginable.* 18 Therefore will I alſo deal *with them now* in Fury: *even* mine Eye ſhall not ſpare, neither will I have pity: and tho' they cry in mine Ears with a loud Voice *for Compaſſion and Pardon or at leaſt Forbearance*, yet will I not hear them.

IV. The *Preſervation* of the Pious and *Deſtruction* of the wicked *Jews* at *Jeruſalem* is foretold.

Chap. IX *God having ſaid in the foregoing Verſe, that tho' the Jews cried in his Ears with a loud Voice, he would not hear them: To confirm this the more, and ſo by way of Antitheſis,* He cried alſo in my Ears with a loud Voice, ſaying *to ſome of the Chief Angels that attended more immediately about his Throne*, Cauſe them, *viz. the other Angels* that have Charge over the City, *i.e. the Charge of executing my Judgments on the City of Jeruſalem*, to draw near *unto me to receive my Commands*, even every Man with his deſtroying Weapon in his Hand. 2 And behold, ſix *Angels as* Men came from the Way of the higher Gate, (*i*) which lies toward the North, and every Man a Slaughter-weapon in his Hand, *theſe Six being like ſo many Levites that expected Order from the Chief ſacrificing Prieſt, which Beaſt to ſlay and at what time*: and one *Angel like a* Man among them was clothed with Linen, and with a Girdle (*k*) of Sapphire *or Embroidery* about his Loins, *and ſo was habited like a Prieſt, he being*

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(*h*) It is uſually obſerv'd by Commentators, that this Text is one of thoſe which the Rabbins or Jewiſh Doctors have taken upon them to *alter*, by putting *Appam* or *their Noſe* for *Appi* or *my Noſe*; they thinking it an Expreſſion *not fit to be ſpoken of God.* But the Wiſdom of God has thereby moſt fitly expreſs'd *their very higheſt Contempt of him imaginable*, by their thus *Turning their Backs* toward his Temple while they worſhip'd the *Sun*. And as the Hebrew Root, from which comes the Original word here uſed, ſignifies not only to *Cut* or *Prune*, as we do young Boughs or Branches of Trees; but alſo to *Sing* or *make any ſort of ſinging Noiſe*: ſo the Original word here uſed and deriv'd from the ſaid Root, ſignifies not only *a young Bough* or *Branch* according to the firſt Signification of its Root; but alſo *breaking of Wind backwards*, (and conſequently the *Stink* cauſed thereby) according to the ſecond Signification of the ſaid Root.

(*i*) This ſeems to be the ſame Gate mention'd Chap. 8. 14. or at leaſt as that was the Inner Gate, or that next to the Temple in the ſaid North Court; ſo this was the Outer Gate of the ſaid Court, which faced the Inner Gate.

(*k*) This Rendring not only agrees beſt with what goes before, as being Part of the Prieſts Habit, (Exod. 28. 8.) but alſo is follow'd in the Septuagint, Syriac and Arabic Verſions: as alſo by the late learned Orientaliſt Dr *Caſtel* in his Lexicon

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to ſupply the place of the Chief ſacrificing Prieſt; and they went in*to the inner Court*, and ſtood *a little before the Entrance of the Temple, and ſo before the viſible Glory of God*, beſide the brazen Altar *of Burnt-offerings, to denote that the Jews that were ordain'd to Deſtruction, were to be look'd on as ſo many Sacrifices offer'd up to atone the Juſtice of God.* 3 And the Glory of the God of Iſrael was gone up from * over the Cherubims *in the moſt Holy Place*, whereupon he was *wont to ſit*, to the Threſhold *or very Entrance* of the Temple, *denoting thereby that God was about to forſake the Temple* : and he call'd to the Man cloth'd with Linen, which had the Girdle of Sapphire about his Loins: 4 and the Lord ſaid unto him, Go thro' the midſt of the City, thro' the midſt of of Jeruſalem, and ſet a Mark upon the Foreheads of the Men that ſigh, and that cry for all the Abominations that be done in the midſt thereof, *i. e. on the few pious Perſons that are in the City.* 5 And to the others, *viz. the ſix Men mention'd v* 2. he ſaid in my hearing, Go ye after him, *viz. the Angel habited like a Prieſt, and mention'd v.* 2 *and* 3. thro' the City, and ſmite, *i. e. ſlay all ſuch as he ſets not his Mark upon*, (*as v.* 6.) Let not your Eye ſpare, neither have ye pity. 6 Slay utterly Old and Young, both Maids and little Children, and Women; but come not near any Man upon whom is the Mark; and begin *to ſlay ſuch as ſhall be found* at my Sanctuary *and have not the foreſaid Mark on them.* Then *or accordingly* they began *ſlaying* at *or upon* the *ſeventy* ancient Men which were *committing Idolatry* (*as Chap.* 8. 7—12.) *near the Eaſt-gate of the inner Court, and ſo directly* before the Houſe *or Temple it ſelf.* 7 And he ſaid unto them, Defile the Houſe *or Temple, from which I have withdrawn my Preſence*, (*as v.* 3) *foraſmuch as I will no longer own it for the Place of my Reſidence, ſince they have provok'd me ſo far as to defile with their ſeveral Sorts of idolatrous Worſhip ſeveral and ſome of the neareſt Places belonging thereto*, (*as Chap.* 8.) And *therefore* fill the Courts *of the Temple* with the *Idolaters there* ſlain. *When they had done ſo, God ſaid*, Go ye forth *into the City, and ſlay in like manner all in the City that have not the foreſaid Mark on them.* And

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xicon under the word *Keſeſh.* Beſides, whereas ſuch as follow the common Rendring, ſuppoſe the uſe of the *Ink-horn* to be for to *ſet the Mark* mention'd v. 4. ſuch ſort of *Marking with a Pen and Ink* was not uſed, as I know of, among the Eaſtern Ancients; but the Way of Marking in ſuch Caſes was by *Sealing*, as Revel. 7. 3, &c. And the like Marking is moſt reaſonably to be here underſtood, the *Sealing* or *Marking on the Forehead* in the Book of the Revelation being *taken from* or *alluding to* this place in Ezekiel. In like manner as Revel. 15. 6. the Angels are repreſented as *clothed in Linen*, and being *girt with golden Girdles*, in alluſion to the *Man* (here v. 2.) *clothed with Linen, and with a Sapphire Girdle about his Loins*; which laſt Expreſſion is a further Confirmation of the Rendring here follow'd by me v. 2, 3, &c.

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they went forth and ſlew *all ſuch as were found* in the City. 8 And it came to paſs while they were ſlaying them, and I was left *alone before the viſible Glory of God, which as yet appear'd at the Entrance of the Temple*; *the ſeveral other Men in Appearance, that was call'd to draw near to the ſaid Glory, being now gone out of the Temple into the City to execute the Command given them*, (*v.* 7.) that I fell upon my Face, and cried, and ſaid, Ah, Lord God, wilt thou deſtroy all the Reſidue of Iſrael in thy pouring out of thy Fury upon Jeruſalem *in this extraordinary Manner*? *The few Pious that will be left, being not enough in probability to preſerve* (*l*) *the Poſterity of Iſrael to ſucceeding Generations, and ſo contrary to thy Promiſes made to our Forefathers.* 9 Then ſaid he unto me, The Iniquity of the Houſe of Iſrael and Judah is exceeding Great, *as I have fully convinced thee of by the ſeveral Inſtances of Idolatry I have ſhewn thee*, (*as Chap.* 8.) and *beſide this* the Land is full of Blood *ſhed unjuſtly*, and the City full of Perverſneſs *or wreſting of Judgment. And the Reaſon of ſuch their Wickedneſs is another great Provocation*: for they ſay, The Lord has forſaken the * Land, and the Lord ſees not. 10 * Therefore as for me alſo *or on the other ſide, As they have had no Regard to me, ſo* my Eye ſhall not ſpare them, neither will I have pity, but I will recompenſe their Way upon their Head: *but yet in ſuch a Manner as that in my Mercy a Reſidue or Remnant ſhall be preſerv'd, ſufficient to continue the Poſterity of Iſrael to the end of the World, as I promiſed to your Forefathers; and have aſſur'd thee in a former Viſion, Chap.* 6. 8. *Hereupon I acquieſced.* 11 And behold, the Man clothed with Linen, which had a Girdle of Sapphire upon his Loins, reported the Matter, *after the Commands given* (*v.* 4—7.) *had been put in execution*, ſaying, I have done as thou haſt commanded me.

V. God's *forſaking the Temple* and the *Burning* of Jeruſalem is prefigured.

Chap. X. Then I look'd, and behold, in the Firmament that was above the Head of the Cherubims, there appear'd over them, as it were a Sapphire-ſtone, as the Appearance of the Likeneſs of a (*m*) Throne.

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(*l*) God having order'd *a Mark to be ſet* on the Pious v. 4. and the Intent of the ſaid Mark being for to *exempt them* from the common Deſtruction, as Ezekiel well knew; therefore it can't well be ſuppoſed, that Ezekiel *thought himſelf alone preſerv'd* out of the common Deſtruction. For which reaſon I prefer the Senſe given in the Paraphraſe.

(*m*) It is to be obſerv'd, that God being about now to come quite out of the Temple it ſelf, which Temple was as his uſual and fixt *Throne* on Earth; in order to *receive* his Divine Majeſty as ſoon as ever he ſhould *quit the Throne of the Temple*, the *other Throne*, which had appear'd to Ezekiel in his former Viſions, and which was ſupported with four Cherubims and Wheels, appear'd now again to him in the Inner Court. And on God's actually moving from the Threſhold of the Temple, He ſeated himſelf on the Throne that was in the Inner Court to receive him, as v. 4 and 18. That the Glory of God *thus moving* from the *Threſhold* of the Temple to the *Throne over the Cherubims* that were

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2 And he ſpake unto the Man clothed with Linen, and ſaid, Go in between the Wheels, even under *or between* the Cherubims, and fill thy Hand with Coals of Fire from between the Cherubims, and ſcatter them over the City, *to denote the Burning of the City by the Babylonians.* And he went in *between the Cherubims, and did as is here commanded him,* in my Sight, *which is more particularly related v. 7 &c.* 3 Now the Cherubims, *which upheld the Throne mention'd v.* 1. ſtood on the Right (*n*) *or South* Side of the Houſe *or Temple*, when the Man *men-*

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were in the Inner Court, is what is related v. 4. ſeems evident from theſe two Particulars, viz. that otherwiſe no good Account can be given, why the *Houſe* or Temple is there ſaid to be fill'd *only with the Cloud*, and the *Inner Court* to be full of the *Brightneſs of the Glory of the Lord.* And ſecondly, becauſe otherwiſe no good Account can be given, why v. 5. Notice is taken of the *Sound* made by the *Cherubims clapping their Wings.* What is ſaid v. 18. is no good Proof to the contrary, it being very reaſonably to be otherwiſe accounted for thus: After taking notice v. 4. of the Lord's Glory moving from the Temple to the Throne over the Cherubims in the inner Court, and what God commanded to be done, when he was ſeated on the ſaid Throne, which is related v. 6 and 7. Ezekiel proceeds v. 8. to ſhew that the ſaid Throne and Cherubims &c. which appear'd now in the inner Court, were the ſame which appear'd to him in his former Viſions, which takes up all from v. 8. to v. 7. incluſively. Wherefore this being a long ſort of Parentheſis, Ezekiel returning v. 18. to *go on* with the Account of his Viſion, *where* he had *left off* v. 7. rightly judg'd it proper to put his Reader in mind of ſo much as was requiſite to ſhew him the Continuance of the Thread of his Account. And therefore v. 18. obſerves or reminds the Reader of what he had related afore v. 4. viz. that *Now the Glory of the Lord was departed from off the Threſhold of the Houſe, and ſtood over the Cherubims.* And that the Hebrew Text will bear this Rendring *altogether as well as* the Common One, every one knows that is moderately skill'd in the Hebrew Tongue. I can't conclude this Note, tho' run to a great length, without obſerving that v. 1. mention is made only of a *Throne*, not of *Any one* ſitting thereon, as Chap. 1. 26. becauſe as yet the Glory of the Lord was *not moved* from the Temple to the ſaid *Throne.* Whence it follows that the *Lord of Glory* mention'd here v. 18. and the *Man* mention'd Chap. 1. 26. were the ſame Perſon, viz. the Second Perſon of the Bleſſed Trinity.

(*n*) The Chaldee Paraphraſt is much in the Right in underſtanding the *South* ſide of the Houſe by the *Right* ſide here mention'd. For it is granted by ſuch as hereby underſtand the *North* ſide, that it muſt be ſo underſtood in reſpect of thoſe that *came into* the inner Court or *toward* the Temple; foraſmuch as the Temple ſtanding at the *Weſt* end or ſide of the Court, it is evident that the *South* ſide muſt be the *Right* ſide in reſpect of ſuch as *went from* the Temple or *out of* the inner Court. But now it is alſo evident from the Account here given, that God was *moving from* the Temple and *out of* the ſaid Court; and alſo that Ezekiel deſcribes here the *Cherubims*, which upheld the Throne, in *ſuch a moving* Poſture *from* the Temple and Court. Whence it follows that the *Right* ſide here mention'd by Ezekiel muſt be the *South* ſide, as the Chaldee Paraphraſt has explain'd it; and as will further appear by the following Note.

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tion'd v. 2. went in *between the Cherubims*, and the Cloud *which was the outer Part of the Shechinah*, fill'd the inner Court *as yet, and the Houſe or Temple was as yet fill'd with the Glory of the Lord.* 4 Then the Glory of the Lord went up from * over the Cherubims *that were in the moſt Holy Place*, (*as Chap.* 9. 3.) and from over the Threſhold of the Houſe: and *now* the Houſe *or Temple* was fill'd with the Cloud *or dark outſide Part of the Shechinah*, but the *inner* Court was *now* full of the Brightneſs of the Lord's Glory, *foraſmuch as the ſaid Glory had now placed it ſelf on the Throne that was upheld by the Cherubims that were in the inner Court.* 5 And the Sound of the Cherubims Wings, *which they made out of token of their Joy and Reverence when God plac'd himſelf on the Throne in the ſaid Court*, was heard (*o*) to *or all over* the *ſeveral* outer Courts *of the Temple*, *being* as the Voice of the Almighty God when he ſpeaketh, *i. e. as Thunder.* 6 And it came to paſs, that when he had commanded (*as v.* 2.) the Man clothed with Linen, ſaying, Take Fire from between the Wheels, from between the Cherubims, then he went in, and ſtood beſide the Wheels. 7 And one Cherub ſtretched forth his Hand from between the Cherubims unto the Fire that was between the Cherubims, and took thereof, and put it into the Hands of him that was clothed with Linen: who took it, and went out, *and ſcatter'd the Fire over the City, as he was* (*v.* 2.) *commanded.*

VI. A Deſcription of the *Shechinah*, and the *manner* of its *removing* from the Houſe or Temple.

8 And *the Form wherein the Shechinah appear'd to me in this Viſion, was the ſame in it ſelf, wherein I had ſeen it at firſt*, (*Chap.* 1. 4 *&c.*) *For to repeat ſome Particulars, and to relate ſome Others more fully*, There appear'd in *each of* the Cherubims the form of a Man's Hand under their Wings. 9 And when I looked, behold, the four Wheels by the Cherubims, one Wheel by one Cherub, and another Wheel by another Cherub: and the Appearance of the Wheels was as the Colour of a Beryl-ſtone. 10 And as for their Appearances, they four had one Likeneſs, as if a Wheel had been in the midſt of a Wheel. 11 When

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(*o*) The inner Court was not ſo large, but that the Wings of the Cherubims might have been *heard to any outer Court* that *join'd to the Inner* very well, had each Cherub made no greater Sound with his Wings than our largeſt Birds do. So that it can't be well thought, that ſuch a Sound would have been *taken notice of*, much leſs liken'd to *Thunder*. Wherefore it is but Reaſonable or Neceſſary to underſtand the Expreſſion here uſed to denote the ſaid *Sound* being ſo *Great*, as to extend to *All the outer Courts* or *Precincts* of the Temple; in which Caſe it was *extraordinary* for *ſuch a Noiſe* to be made with *Wings*, and it might well enough be compar'd to *Thunder*. And the Hebrew Expreſſion is very capable of denoting *All the outer Courts*, for tho' it be in the ſingular Number, yet it is very uſual in Hebrew for a *Singular* to denote the ſame as a *Plural*. As in this very Book *all the four Cherubs* are ſometimes denoted by the *Singular Cherub*, not to name other Inſtances.

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they went, they went *always* on *thoſe two of* their four * Quarters *or Semicircles, which directly anſwer'd one to the other, ſo as to make up one whole Circle or Common ſingle Wheel. And having four ſuch Semicircles, two ſtanding acroſs the other two,* they turned not as they went, *which way ſoever it was*; *like as the Cherubims did not turn their Faces, becauſe they had four Faces, one looking to each quarter of the World.* But to the Place whither the Head *of each Cherub* look'd *directly without turning, when the Shechinah mov'd toward that Place to the ſame Place,* they, *viz. thoſe Parts or that Circle of each Wheel which ſtood the ſame way* follow'd it, *viz. the Head of each Cherub to which each Wheel belong'd*; *and by theſe means* they turned not as they went. 12 And their whole Body, and their Backs, and their Hands, and their Wings, and the Wheels were full of Eyes round about, even the Wheels that they four *Cherubims* had. 13 As for the Wheels, it was cried unto them in my hearing, O Wheel, *i. e. they were put in mind of continually attending their Duty, or moving round when there was Occaſion.* 14 And every one *of the Cherubims* had four Faces, *as is related Chap.* 1. 10. *But the Faces did not appear to me in the ſame Order as they did afore. For whereas in the firſt Viſion I ſtood South of the Shechinah, and ſo the South-face of each Cherub which was that of a Man, appear'd firſt to me as directly fronting me*; *and ſo the other three Faces ſtood in the order mention'd Chap.* 1. 10. *Now I ſtood Weſt when the Faces appear'd to me in the order here deſcrib'd, ſo that* the firſt Face, *or that Face of each Cherub which fronted me,* was the Face of * an Ox (*p*) *or its Weſt-face*; and *ſo* the ſecond *or South*-face *of each* was the Face of a Man; and the third *or Eaſt-face was* the Face of a Lion; and the fourth *or North-face was* the Face of an Eagle. 15 And the Cherubims were lifted up *or did lift up themſelves with their Wings, (as v.* 16.) *when the Shechinah mov'd. So that by the Account here given it appears, that* * each of theſe was the *ſame* living Creature that I ſaw (*Ch.* 1.) by the river of Chebar.

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(*p*) So the Word *Cherub* do's ſignify, as is obſerv'd by the Learned. As for the Order wherein the Faces of each Cherub is *here mention'd*, tho' it be ſomewhat *different* from the Order *mention'd Chap.* 1. yet the Order of the Faces *in reſpect of themſelves* is plainly the ſame in both places. For as is obſerv'd in Chap. 1. the *Ox-face* was the *Weſtern* of each Cherub. And as no better Reaſon can be given why the *Ox-face* is here *firſt* mention'd, but becauſe it was *that which fronted* Ezekiel, while he look'd on the Cherubims: ſo it hence evidently follows, that Ezekiel muſt ſtand *Weſtward* of the Cherubims while he was now Viewing, foraſmuch as the Weſtern or Ox-face of each Cherub was *that* which was *directly oppoſite* to him. Whence alſo it follows that Ezekiel view'd the Cherubims in the Poſture they *went from* the Temple and Court; and conſequently that by the *Right* ſide mention'd v. 3. is to be underſtood the *South* ſide, as is obſerv'd further in the foregoing Note (*n*).

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16 And when the Cherubims went, the Wheels went by them: and when the Cherubims lift up their Wings to mount up from the Earth, the ſame Wheels alſo turned not from beſide them. 17 When they ſtood, theſe ſtood; and when they were lifted up, theſe lift up themſelves alſo: for the Spirit of the living Creature was in them. 18 *Now *when the Faces of the Cherubs appear'd to me in the Order here* (*v.* 14.) *mention'd*, the Glory of the Lord was departed from off the Threſhold of the Houſe *whither it came v.* 4. and ſtood *or placed it ſelf* over the Cherubims *here deſcrib'd, and which ſtood as v.* 3. *in the inner Court to receive the ſaid Glory, when it ſhould leave the Houſe or Temple quite.* 19 And *quickly after the Glory of the Lord was remov'd from the Threſhold or Porch of the Temple to over the Cherubims*, the Cherubims lift up their Wings, and mounted up from the Earth in my ſight: when they went out *of the inner Court*, the Wheels alſo *beſides them went *thither*; and every one ſtood at the Entry of the Eaſt-gate of the *inner Court of the* Lord's Houſe, and the Glory of the God of Iſrael was over them above. 20 *Theſe are the living Creatures that I ſaw *in like manner* under *the Shechinah or Throne of* the God of Iſrael, by the river of Chebar, and I knew that they were the *ſame* Cherubims, *having now ſeen them in three ſeveral Viſions, and that each time with the ſame Appearances.* 21 *For each time* Every one had four Faces apiece, and every one four Wings, and the Likeneſs of the Hands of a Man was under their Wings. 22 And the Likeneſs of their Faces was the ſame Faces which I ſaw by the river of Chebar, their Appearances and themſelves: they went every one ſtrait forward.

VII. The *Deſtruction* of the *Princes* at *Riblah* is foretold.

Chap. XI. Moreover *as ſoon as the Glory of the Lord was remov'd thither*, the Spirit lift me up, and brought me unto the Eaſt-gate *of the inner Court* of the Lord's Houſe, *even to that ſide of it* which looks Eaſtward. And behold, at the Entry of the Gate five and twenty (*q*) Men; among whom I ſaw Jaazaniah the ſon of Azur, and Pelatiah the ſon of Benaiah, Princes of the People. 2 Then ſaid he unto me, Son of Man, theſe are the Men that deviſe Miſchief, and give wicked Counſel in this City: 3 which ſay, It, *viz. the Deſtruction of this City &c.* is not near; *as ſome pretend to propheſy*: *therefore* let us build *even new* Houſes, *not doubting but we ſhall a long while enjoy them. They ſay by way of deriſion*, This City is the Caldron, and we be the Fleſh, *i. e. whereas Jeremy* (*r*) *has pretended to foretel the Deſtruction of this City under the Figure of a boiling Caldron, thereby is imply'd, we ſuppoſe, that we are to be as the Fleſh boil'd in the ſaid Caldron, to denote the Greatneſs of our Deſtruction together with the City.* 4 Therefore propheſy againſt

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(*q*) Not improbably thought to be the ſame mention'd Chap. 8. 16.
(*r*) Jerem. 1. 13.

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them *for thus not regarding, but even deriding the Warnings I have graciouſly given them, and the Judgments I have threaten'd them with*; propheſy, O ſon of Man. 5 And *accordingly* the Spirit of the Lord fell upon me, and ſaid unto me, Speak, Thus ſaith the Lord, Thus have ye ſaid, O Houſe of Iſrael: for I know the things that come into your Mind, every one of them. 6 Ye have multiplied your Slain in this City, and ye have fill'd the Streets thereof with the Slain. 7 Therefore thus ſaith the Lord God, Your Slain whom ye have laid in the midſt of it, they are the Fleſh, *i. e. they indeed may be well compar'd to Fleſh to be boil'd in a Caldron or Pot, ye have butcher'd them at ſo cruel a rate, cutting them into Pieces or cutting their Limbs aſunder, as Butchers do the ſeveral Limbs of Beaſts, or Joints of Meat that are to be boil'd*; and *in reſpect of the Perſons ye have ſo butcher'd*, this City is *fitly compar'd to* the Caldron *or Pot mention'd by my Prophet Jeremy. But as for your ſelves, I now foretel you by Ezekiel, that ſorer Judgments are deſign'd for you than the Miſery ye have put the aforeſaid Slain unto. For ye ſhall not be deſtroy'd by ſo ſhort a Death as the worſe ſort of Slaying ye have made uſe of in deſtroying others, and therefore ſhall not be ſlain in haſte by the Chaldeans when they take this City*, but I will *cauſe the Chaldeans to* bring you forth out of the midſt of it; *and they ſhall expoſe you to the utmoſt Shame and Contempt, which is worſe than Death it ſelf to great Perſons*; *and when they have thus carried you Captives out of Jeruſalem, they ſhall torment you by ſeveral moſt grievous Ways for your Treachery to Nebuchadnezzar, and at laſt put you to Death by the Sword in the moſt cruel Manner.* 8 Have (*s*) ye fear'd the Sword? *i. e. ye have not fear'd the Sword or Slaughter which I have often foretold I would bring on you by your Enemies, if ye would not repent.* * Therefore I will *at laſt, after you have undergone ſeveral other grievous Puniſhments*, bring a Sword upon you, ſaith the Lord God. 9 * Even I will bring you out of the midſt thereof, *viz. of this City*, and deliver you into the hands of Strangers *or the Chaldeans*, and *by them, as my Inſtruments, I* will execute *the* Judgments *I have graciouſly forewarn'd you of*, * upon you. 10 Ye ſhall fall by the Sword, *as is ſaid v.* 8. *and now I further foretel you the very Place where ye ſhall be ſo ſlain, viz.* I will judge *or execute my Judgments on* you (*as v.* 9.) *at Riblah in* (*t*) *the land of Hamath, which is* in the Border *or joins on Northward to the land* of Iſrael: and *by my thus foretelling you the*

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(*s*) It ſeems evident from the ſacred Hiſtory elſewhere relating to theſe times, as well as from v. 3. of this Chapter, that the Jews here propheſy'd againſt *did not fear the Sword*, i. e. God's Threats to puniſh them with the Sword. And therefore this Clauſe is moſt reaſonably to be underſtood *Interrogatively*, and ſo to imply the *ſtronger Negative*. (*t*) See 2 Kings 25. 19, 20, 21.

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particular Place where ye ſhall be ſlain, ye ſhall *have the moſt convincing Reaſon to* know that I am the Lord *or True God.* 11 This City ſhall not be your Caldron, neither ſhall ye be the Fleſh in the midſt thereof, *according to the Interpretation ye have put on the foreſaid Prophecy of Jeremy out of deriſion*: but I will judge you (*as v.* 10.) in the Border of Iſrael. 12 And *thereby* ye ſhall know that I am the Lord *or only True God*: *for that theſe Judgments are faln on you according to this my Prediction by my Prophet Ezekiel*: for *or becauſe* ye have not walked in my Statutes, neither executed my Judgments, but have done after the manners of the Heathen that are round about you *by defiling your ſelves with Idolatry.* 13 And it came to paſs, when I *thus* propheſied, that Pelatiah the ſon of Benaiah, *and the reſt of his Companions which made up the five and twenty Men mention'd v.* 1. (*u*) ſhould dy *at Riblah, as is here foretold* (*v.* 10, 11.) then I fell down upon my Face, and cried with a loud Voice, and ſaid, Ah Lord God, wilt thou make a full end of the Remnant of Iſrael?

VIII. The *Return* of the *captive Jews* to their *own Country* &c. is foretold.

14 Again *or after which* the Word of the Lord came unto me, ſaying, 15 Son of Man, thy Brethren, even thy Brethren, the Men of thy Kindred, *i. e. thoſe Jews which have been already carried into Captivity*, and all the whole Houſe of Iſrael, *which likewiſe hath been carried captive*, are they, unto whom *ſuch as ſtill continue* the Inhabitants of Jeruſalem have ſaid, Get ye *or ye are caſt off* far from the Lord, *as being out of his Favour*: unto us *who are ſtill left* is this Land given *by God* in Poſſeſſion *or for a perpetual Settlement.* 16 Therefore ſay, Thus ſays the Lord God, Altho' I have caſt them, *that are already Captives*, far off among the Heathen, and altho' I have ſcattered them among the Countries, yet will I be to them as a little Sanctuary, (*w*) *i. e. I will*

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(*u*) So I think the Word ought to be render'd, to make the *Event* agreeable to the *Prediction*, v. 7 — 11. Whereas ſome go about to ſolve the common Rendring by ſuppoſing *Pelatiah's* preſent Death to have been an *Earneſt* of the Judgment foretold v. 7 &c. certainly falling on the reſt; it ſeems to me to be more capable of a quite different Conſtruction, and rather that it would have given them Grounds to infer, that *none of the remaining Twenty five* ſhould dy in the *manner here foretold* v. 7 — 11. any more than *Pelatiah* did. If it be ask'd, For what Reaſon *Pelatiah* ſhould be here mention'd *alone*, if ſomewhat Particular did not befal him; I anſwer, It is very uſual in Scripture, when *ſeveral* have been mention'd, to denote *all the Reſt* afterwards by repeating the Name of a *Few*, or even but of *one* of them. And ſo by *Pelatiah* here repeated may well be denoted, according to the Scripture-phraſe, *all the Reſt of his Companions* or of the *Twenty five* mention'd v. 1.

(*w*) As the Mercy-ſeat was in the inward Part of the Sanctuary or the moſt Holy Place, ſo it was cover'd with the Wings of Cherubims, over which appear'd the Special Preſence of God. Whence being *under the Shadow of his Wings*, or being *hid in his Sanctuary*, and the like Phraſes, are uſed to denote the

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protect them in the Countries * whither they are gone. 17 Therefore ſay *yet further*, Thus ſays the Lord God, I will even gather you *that are already Captives*, from the People, and aſſemble you out of the Countries where ye have been ſcatter'd, and I will give you the land of Iſrael. 18 And they ſhall come thither, and they ſhall take away all the deteſtable Things thereof, and all the Abominations thereof from thence, *i. e. ſhall put away all Idolatry.* 19 And I will give them *Grace to worſhip me with* one Heart *or Conſent*; and I will put a new Spirit within you, *i. e. my Spirit which ſhall enable you to become new Creatures or Converts.* And I will take the ſtony Heart out of their Fleſh, *i. e. Inſenſibility of their Duty and Obſtinacy from them*, and will give them an Heart of Fleſh, (*x*) *i. e. tender and teachable Diſpoſitions*: 20 that they may walk in my Statutes, and keep mine Ordinances, and do them: and they ſhall be my People, and I will be their God. *Which gracious Promiſes, tho' in ſome meaſure they were fulfill'd in reſpect of the Jews after their Return from the Babyloniſh Captivity or under the ſecond Temple, yet chiefly relate to the General Converſion of the Jews which is yet to come, when theſe Promiſes will be fulfill'd in the higheſt Degree.* 21 But as for them *Jews who as yet inhabit Jeruſalem, and* whoſe Heart walks after the Heart of their deteſtable Things, and their Abominations, *i. e. whoſe Hearts are ſet on Idols, which they fooliſhly think have Hearts* (*y*) *or Underſtanding to hear their Prayers to them*; I will recompenſe their Way upon their own Heads, ſays the Lord God, *by dealing with them in a much more ſevere Manner, than I deal with thoſe that are already in Captivity.*

IX. God's quite *forſaking* the *Temple* and *City* is prefigur'd.

22 Then did the Cherubims lift up their Wings, and the Wheels beſides them: and the Glory of the God of Iſrael was over them above. 23 And the Glory of the Lord went up from *the Eaſt-gate of the inner Court where it was afore, and ſo quite left the Temple which was in* the midſt of the City, and ſtood upon the Mountain, which is on the Eaſt-ſide of the City, *i. e. the Mount of Olives.* 24 Afterwards the Spirit

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the ſame, as being *under God's ſpecial Protection.* And ſo here God's *being a Sanctuary* to them, denotes his being their *Protector.* It is ſaid, I will be as *a little* Sanctuary, to denote that altho' God would take the ſaid Captives under his ſpecial Protection, yet they were by no means to expect ſuch great Worldly Proſperity in their Captivity, as they had while their Nation obey'd him, and worſhip'd him as they ought at his Great and glorious Sanctuary or Temple in their own Land.

(*x*) Here the word *Fleſh* is taken in a good Senſe or *pious Diſpoſition*, contrary to the general uſe of it in Scripture to ſignify *our corrupted Nature.*

(*y*) The *Heart* apply'd here to Idols may alſo denote, as Mr *Lowth* obſerves, the *Pleaſure* evil Spirits, which are worſhip'd in or by Idols, take in having ſuch Devotions paid them.

took

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took me up, and brought me in Vision by the Spirit of God into Chaldea, to them of the Captivity: so the Vision that I had seen went up from me, *or I came out of my Ecstacy.* 25 Then I spake unto them of the Captivity, all the things that the Lord had shewed me *in the Vision here related.*

SECTION IV.

Containing such Prophecies as (besides that related Chap. 8, 9, 10, 11.) were probably deliver'd to and by Ezekiel in the sixth Year of his Captivity: and which take up all the following Chapters to the End of Chap. XIX. inclusively.

June 13.

The *Captivity* of the *Jews* yet in *Jerusalem* is prefigur'd by Ezekiel's *Removal* of himself & Goods.

Chap. XII. 1. The Word of the Lord also *or afterward* came unto me, saying, 2 Son of Man, thou dwellest in the midst of a rebellious House, which have Eyes to see, and see not; they have Ears to hear, and hear not: for they are a rebellious House, *i. e. the Captives among whom thou dwellest do not rightly consider my Dealings with them, but behave themselves in a murmuring and disobedient Manner, while they repine at their own Condition, as worse than that of the Jews who still are at Jerusalem; whereas it is or will be far better, forasmuch as they at Jerusalem will shortly endure the great Miseries of a Siege, and the Rage of an incensed Conqueror.* 3 Therefore thou son of Man, *to prefigure the approaching Siege and Misery and Captivity of the Jews at Jerusalem,* prepare *thy Goods for removing, and remove by day in their Sight, and thou shalt remove from thy place to another place in their Sight: it may be *on thy so doing* they will consider *duly, that their Condition is rather to be chosen than that of the Jews at Jerusalem,* tho' they be a rebellious House, *i. e. apt to murmur against me, and behave themselves undutifully toward me.* 4 *Even by day shalt thou bring forth thy Goods in their Sight, *that they may be sure to take notice of it,* as Goods *prepar'd or pack'd up* for removing: and thou shalt go forth at Even in their Sight, as they that go forth into Captivity, *i. e. as Men do that would get off by stealth: to signify also* (z) *that Zedekiah and his Retinue shall escape out of the City at even or in the evening Twilight.* 5 *Also* dig thou thro' the Wall *of thy House* in their Sight, and carry out *thy Goods* thereby, *and not by or thro' the common Door: to signify Zedekiah escaping by the like means.* 6 In their Sight shalt thou carry thy Goods on thy Shoulders, even carry them forth in the Twilight: thou shalt cover thy Face that thou see not the Ground, *as Zedekiah shall do that he may not be discover'd.* 7 And I did so as I was commanded: I brought forth my *Goods by day, as Goods *pack'd up* for

(z) Read 2 Kings 25. 4.

removing

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removing: * to wit, in the evening I digg'd thro' the Wall with mine Hand, *and thro' the Wall* I brought my Goods forth in the Twilight, and I carried them upon my Shoulder in their Sight. 8 And in the morning came the Word of the Lord unto me, saying, 9 Son of Man, hath not the House of Israel, the rebellious House, said unto thee *by way of derision*; What dost thou *so for*? 10 Say thou unto them, Thus saith the Lord God, This Burden, *which you saw me carry forth on my Shoulders*, concerns *or prophetically relates to and prefigures, what shall shortly be done by* the Prince *or King Zedekiah* in Jerusalem, and all the House of Israel that are among them. 11 Say, I am your Sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. 12 And the *aforesaid* Prince that is among them, shall *be glad to* * carry *what he can* upon his Shoulder in the Twilight, and shall go forth: they shall dig thro' the Wall *of the Garden* to carry out thereby *secretly what they can*: he shall cover his Face that he see not the Ground with his eyes, *that no one may know him, till he is got beyond the Enemies or Chaldeans Camp.* 13 But *he shall not escape, for* my Net also will I spread upon him, and he shall be taken in my Snare, *i. e. I will so order things that his Enemies shall quickly pursue him and take him, as when a wild Beast is entangled in a Net.* And I will *cause Nebuchadnezzar to* bring him to Babylon to the land of the Chaldeans, yet shall he not see it, tho' he shall dy there, *forasmuch as his Eyes shall be put out at Riblah before he is brought to Babylon.* 14 And I will scatter toward every Wind all that are about him to help him, and all his Bands, and I will draw out the Sword after them. 15 And they shall know that I am the Lord, when I shall scatter them among the Nations, and disperse them in the Countries. 16 But I will leave a few Men of them from the Sword, from the Famine, and from the Pestilence, that they may declare all their Abominations among the Heathen whither they come, *and so justify my Proceedings against them*, and *by my thus executing my Judgments on them* they shall know that I am the Lord.

II. The said *Captivity* is further prefigur'd by Ezekiel's *Consternation* &c.

17 Moreover, the Word of the Lord came to me, saying, 18 Son of Man, eat thy Bread with quaking, and drink thy Water with trembling and with carefulness, *i. e. shew all the Signs of Anxiety and Consternation, when thou takest thy common Sustenance*: 19 and say unto the People of *thy Captivity which are in* the *same* Land *with thy self*, Thus saith the Lord God, of the Inhabitants of Jerusalem, and of *those that be yet in* the land of Israel, *in like manner as I do now*, They shall eat their Bread with carefulness, and drink their Water with astonishment, *for* that her Land, *viz. the land of Jerusalem* shall be *made* desolate from all that is therein, because of the Violence of all them that dwell therein. 20 And the Cities that are inhabited, shall be laid

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waſte, and the Land ſhall be deſolate, and ye ſhall know that I am the Lord.

III. *Speedy* Judgment is denounced for the Jews *abuſing* & *deriding* God's *Forbearance.*

21 And the Word of the Lord came unto me, ſaying. 22 Son of Man, what is that Proverb, that ye have in the land of Iſrael, ſaying *by way of deriding my Prophecies*, The Days *of our Viſitation or Deſtruction* are prolong'd *ſtill, tho' we have been ſo often threaten'd that they were at hand*; and *the Threatning denounced againſt Jeruſalem &c. in* every Viſion *or Prophecy yet* fails *of being put in Execution*? 23 Tell them therefore *that thus abuſe my Longſuffering by making a wrong uſe of it*, Thus ſaith the Lord God, I will make this Proverb to ceaſe, and they ſhall no more uſe it as a Proverb in Iſrael: but ſay unto them, The Days *of your Viſitation* are *actually now* at hand, and the Effect *or Fulfilling* of *the ſeveral Judgments I have denounced againſt you in* every *or any* Viſion *or Prophecy vouchſafed by me to any true Prophet of mine.* 24 *So that there ſhall be no more *Room left for* any vain *or falſe* Viſion, nor flattering Divination *of the falſe Prophets, that pretend to foretel Peace and Safety* within the Houſe of Iſrael. 25 For I am the Lord: I will ſpeak, and the Word that I ſhall ſpeak, ſhall come to paſs: it ſhall be no more prolong'd: for in your days, O rebellious Houſe, will I ſay the Word, *i. e. will continue to forewarn you of my Judgments*, and *on your continuing Impenitent I* will perform it, *by actually bringing my Judgments on you that thus abuſe my Forbearance*, ſays the Lord God.

IV. The ſame is further threaten'd.

26 Again the Word of the Lord came to me, ſaying, 27 Son of Man, *notwithſtanding what I foretold them by thee in the laſt foregoing Prophecy v. 23—25. yet* behold, they of the Houſe of Iſrael ſay, *What Ezekiel threatens us with, as made known to him by God in* the Viſion that he ſees *or has lately ſeen*, is for *to be fulfill'd not till* many Days to come, and he propheſieth of the Times that are far off. 28 Therefore ſay unto them *again*, Thus ſaith the Lord God, There ſhall none of my Words be prolong'd any more, but the Word which I have ſpoken, ſhall be done *in your days* (*as v.* 25.) ſays the Lord God.

V. The *falſe Prophets* are reproved and threatned with *ſignal Puniſhment.*

Chap. XIII. And the Word of the Lord came unto me, ſaying, 2 Son of Man, propheſy againſt the Prophets of Iſrael that propheſy, *even ſay thou unto them that propheſy out of their own Hearts *or* (*as we ſay*) *Heads*, Hear ye the Word of the Lord, 3 Thus ſaith the Lord God, Wo unto the fooliſh Prophets, that follow their own Spirit, *i. e. their own wicked Inclinations, or the evil Spirit that influences them in propheſying Falſhood*, and have ſeen nothing, *i. e. whereas they have had no Viſion or Propheſy vouchſafed unto them by me*: 4 O Iſrael, *ſuch* thy *falſe* Prophets are like the Foxes in the Deſerts, *i. e. craftily inſinuate falſe things unto you, only out of a ravenous or greedy Deſire of gaining ſome temporal Advantage thereby to themſelves, they having no*

true

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true Concern for your Welfare, at leaſt your true Spiritual Welfare. 5 *Accordingly ye the ſaid falſe Prophets have not acted like good Soldiers or Officers of the Soldiery in a Siege, for that* ye have not gone up into the * Breaches *to ſtop the Enemy from entring thereat,* nor made up a *new* Fence *within the ſaid Breach, to prevent the Enemies entring into the City it ſelf, if ye could not hinder them from entring the Breach. Ye have done no ſuch thing* for the Houſe of Iſrael, *to enable it* to ſtand *or withſtand the Enemies entring into Jeruſalem,* in the Battle in the day of the Lord, *i. e. in the day when God, as their Leader or General in Chief, ſhall bring the Chaldeans to beſiege and take Jeruſalem. Ye have not acted as good Soldiers or Officers ſhould do in ſuch a Caſe, foraſmuch as ye have not warn'd the People of their Sins, but encourag'd them therein; and much leſs have you by your own Prayers and Interceſſions to the true God endeavour'd to ſtop God's Vengeance, when it is now ready to be pour'd out on the wicked Jews.* 6 They have ſeen Vanity, and lying Divination, *i. e. the Viſions they pretend to have had, are either Falſe or elſe no other than meer Deluſions of the lying evil Spirits that influence them, they* ſaying, The Lord ſaith; and the Lord hath not ſent them: and they have made others to hope, *by the Aſſurance wherewith they ſpoke,* that * the Word ſhould be confirm'd, *i. e. that their Prophecies ſhould be confirm'd by a ſuitable Event.* 7 *Notwithſtanding ſuch Aſſurance wherewith ye deliver'd your Prophecies,* Have ye not, *i. e. ſurely ye have* ſeen a vain Viſion, and have ye not, *i. e. ſurely ye have* ſpoken a lying Divination, whereas ye ſay, The Lord ſaith it, albeit I have not ſpoken? 8 Therefore thus ſaith the Lord God, Becauſe ye have ſpoken Vanity, and ſeen Lies, therefore behold, I am againſt you, *i. e. I will puniſh you in an extraordinary Manner,* ſaith the Lord God. 9 * Even my Hand ſhall be *more immediately* on the Prophets that ſee Vanity, and that divine Lies, *to puniſh them in an exemplary Manner.* They ſhall not be in the Aſſembly of my People, *i. e. ſhall not be acknowledg'd by me as true Members of my Church here, nor partake of the Happineſs of the Saints hereafter: and whereas theſe falſe Prophets foretel a ſpeedy Return of thoſe already in Captivity to their own Country,* neither ſhall they be written in the Writing (*a*) *or Regiſter of thoſe* of the Houſe of Iſrael, *that ſhall return into their own Country,* * even they ſhall not enter into the land of Iſrael, and *by theſe ſpecial Judgments brought on you* ye ſhall *be made to* know that I am the Lord God. 10 Becauſe, even becauſe they, *the falſe Prophets afore ſpoken of,* have ſeduced my People *to continue in their Sins and not to hearken to my true Prophets, by* ſaying *or propheſying,* Peace, *i. e. that none of thoſe Judgments foretold by my true Prophets ſhould befal them, foraſmuch as the Practices my Prophets accuſed the People of as ſinful and deteſtable to me, they*

(*a*) See Ezra 2. 63.

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the falſe Prophets pretended were not ſinful, but conſiſtent with my true Religion: becauſe the falſe Prophets have thus ſeduc'd my People, ſaying, Peace, and *or whereas* there was no Peace *or Deliverance from the Judgments I had denounced againſt them, to be expected by them, whilſt they thus continued in their Idolatry and other heinous Sins:* and *becauſe the falſe Prophets have acted herein, as if* one *that was an unskilful Builder* built up a Wall *for a Fence,* and lo, others, *that were his Under-workmen,* daub'd it with untemper'd Morter, *by which means the Wall was of no Strength to ſtand long, or withſtand any Battery: by which Metaphor is denoted, that the falſe Prophets did comply too much with the Wickedneſs of the Times, and inſtead of duly reproving ſuch as were guilty of great Sins, eſpecially the great Men of the Nation, did endeavour to find out Salva's for ſuch their wicked Practices, and to extenuate them ſo far as to make them conſiſtent with their Duty to the true God, or ſuch as God would eaſily forgive. And becauſe the ſaid falſe Prophets do uſe ſuch ſlight and palliating Means, which can never give true Peace to Men's Conſciences, nor ſtand them in any ſtead when God viſits for their Iniquities.* 11 Say unto them which daub it with untemper'd Morter, that it ſhall fall, *i. e. ſay unto the falſe Prophets, that the Means they have uſed to ſeduce my People to expect Peace, ſhall prove altogether uneffectual to produce the ſaid Peace, or prevent my Judgments from falling on them, as I have denounced by my true Prophets. For on the contrary* there ſhall be an overflowing Shower, and ye, O great Hailſtones, ſhall fall, and a ſtormy Wind ſhall rent it, *i. e. my ſaid Judgments ſhall fall on them, like a great Shower that cauſes a great Flood which carries all before it, and is moſt terrible, being attended with large Hailſtones and a tempeſtuous Wind: even ſo my Judgments ſhall fall on them in the moſt terrible and irreſiſtable Manner.* 12 Lo, when the Wall is fallen, *i. e. when the falſe Hopes ye have given my People are thus come to nothing,* ſhall it not be ſaid unto you *falſe Prophets by the miſerable People themſelves, whom ye have thus deceiv'd, out of Contempt and Deteſtation of you for your having ſo ſeduc'd them,* Where is the Daubing wherewith ye have daub'd it? *i. e. what is become of all the falſe and ill-grounded Hopes you wickedly gave us of Peace and Safety?* 13 *For thus ſaith the Lord God, I will even rent it with a ſtormy Wind in my Fury: and there ſhall be an overflowing Shower in mine Anger, and great Hailſtones in my Fury to conſume it.* 14 So will I break down the Wall that ye have daubed with untemper'd Morter, *i. e. will quite take away all your vain Hopes, more particularly that of Jeruſalem's being never deſtroy'd, the Wall whereof I will cauſe the Chaldeans to break down,* and *to* bring it down to the Ground, ſo that the Foundation thereof ſhall be diſcover'd, and it ſhall fall, and ye ſhall be conſum'd in the midſt thereof: and ye ſhall know that I am the Lord.

15 Thus

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15 Thus will I accompliſh my Wrath upon the Wall, and upon them that have daubed it with untemper'd Morter, and will ſay unto you, The Wall is no more, neither they that daub'd it; 16 to wit, the Prophets of Iſrael which propheſy concerning Jeruſalem, and which ſee Viſions of Peace for her, and there is no Peace, ſaith the Lord God.

VI. The *falſe Propheteſſes* are likewiſe threaten'd.

17 Likewiſe, thou Son of Man, ſet thy Face *or ſelf to propheſy* againſt the Daughters of thy People, which propheſy out of their own Heart; and propheſy thou againſt them, 18 and ſay, Thus ſaith the Lord God, Wo to the Women that *ſeduce my People by their evil Artifices, as if they did* ſew Pillows to all *Elbows *of their Hearers, that they might reſt ſecurely in their evil Ways*; and *as if they did* make Kerchiefs *or Veils* * for the Head *of Perſons* of every Age, *to keep them in Blindneſs or Ignorance, and ſo* to hunt *or drive* Souls *into the Nets or Snares they have laid for them*: Will ye *thus* hunt *or make a Prey of* the Souls of my People, and will ye ſave, *i. e. will ye pretend to ſave* the Souls alive that come unto you, *and ſo delude them with vain Hopes*? 19 And will ye pollute me *or profane my Name, by making uſe of it to give credit to your own Lies*, among my People, *and this for the meaneſt Rewards, viz.* for handfuls of Barley, and for pieces of Bread, *whilſt ye pretend* to ſlay *or foretel the Death and Deſtruction of* the Souls *or Perſons* that ſhall not dy, *i. e. either of the Godly in general, or particularly of thoſe that ſurrender'd themſelves to the Chaldeans in* (*b*) *Jeconiah's Captivity*; and *whilſt ye pretend* to ſave the Souls alive, *i. e. foretel the Life and Safety of Perſons* that ſhall not live, *viz. either of the Wicked in general, or particularly of thoſe that yet remain in Jeruſalem*, by your lying to my People that hear your Lies. 20 Wherefore thus ſaith the Lord God, Behold, I am againſt your Pillows, wherewith ye there hunt the Souls, to make them fly *or run into your Snares*; and I will tear them from your Arms, *i. e. I will make your Impoſtures appear ſo evidently, that no Body ſhall be ſeduced by you any more*, and *ſo I* will let the Souls go *or eſcape from your Snares*, even the Souls that ye hunt to make them fly *or run into your Snares*. 21 Your Kerchiefs alſo will I tear, *i. e. diſcover all your Cheats whereby ye blind my People, ſo that ye ſhall blind them no more*; and *thus I will* deliver my People out of your Hand *or Power to ſeduce them*, and they ſhall be no more in your Hand to be hunted, and ye ſhall know that I am the Lord. 22 Becauſe with Lies *or groundleſs Fears* ye have made the Heart of the Righteous ſad, whom I have not made ſad; and ſtrengthen'd the Hands of, *i. e. encouraged* the Wicked, that he ſhould not return from his wicked Way, by promiſing him Life: 23 therefore ye ſhall ſee no more Vanity, nor divine Divinations, *i. e. ye ſhall not be able to ſeduce my People any more*

(*b*) 2 Kings 24. 10—16. where *Jeconiah* is called *Jehoiachin*.

by

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by your falſe Prophecies; for I will deliver my People out of your hand, and ye ſhall know that I am the Lord.

VII. The *idolatrous Elders* and their *falſe Prophets* are ſeverely threatned.

Chap. XIV. Then came certain of the Elders of Iſrael unto me, and ſat before me. 2 And the Word of the Lord came unto me, ſaying, 3 Son of Man, theſe Men have ſet up their Idols in their Heart, *i. e. are Idolaters in their Heart*; and *not only ſo, but alſo have* put the Stumbling-block of their Iniquity before their Face, *i. e. have actually ſet up Idols and worſhipped them*: ſhould I *therefore* be enquir'd of at all by them? *i. e. tho' they have the Impudence to come and ask Counſel of me, yet they ſhall not receive a favourable Anſwer, but ſuch an one as their Hypocriſy deſerves.* 4 Therefore ſpeak unto them, and ſay unto them, Thus ſaith the Lord God, Every Man of the Houſe of Iſrael, that ſetteth up his Idols in his Heart, and putteth the Stumbling-block of his Iniquity before his Face, and cometh to the Prophet, I the Lord will anſwer him that cometh, according to the multitude of his Idols, 5 that I may take the Houſe of Iſrael in their own Heart, becauſe they are all eſtrang'd from me thro' their Idols, *i. e. that I may deal with them according to their Deſerts, and convince them that I know their wicked Thoughts as well as Actions.* 6 Therefore ſay unto the Houſe of Iſrael, Thus ſaith the Lord God, Repent and turn your ſelves from your Idols, and turn away your Faces from all your Abominations. 7 For every one of the Houſe of Iſrael, or of the Stranger that ſojourneth in Iſrael, which ſeparateth himſelf, *i. e. turns Apoſtate* from me, and ſetteth up his Idols in his Heart, and *or even* putteth the Stumbling-block of his Iniquity before his Face, *i. e. turns to Idolatry*, and cometh to a Prophet *of mine* to enquire of him concerning *Counſel to be asked of* me, I the Lord will anſwer him by my ſelf, *i. e. will puniſh him immediately by my own hand*: 8 * even I will ſet my Face againſt that Man, *i. e. will ſhew my Indignation againſt him in an extraordinary Manner*, and ſo will make him a Sign and a Proverb, *i. e. a ſignal and proverbial Inſtance of my Vengeance*, and will cut him off from the midſt of my People *by a ſudden Death attended with extraordinary Circumſtances*, and *hereby* ye ſhall know that I am the Lord. 9 And if a Prophet, *i. e. one that pretends to be ſo*, be deceiv'd when he hath ſpoken a Thing *as from me*, I the Lord have deceiv'd, *i. e. have permitted* that Prophet *to be ſo deceiv'd for his wicked Inclinations*, and I will ſtretch out my hand *in a more immediate Manner* upon him, and will deſtroy him *in an exemplary or ſignal Manner* from the midſt of my People Iſrael. 10 And they *that are ſuch falſe Prophets*, ſhall bear the Puniſhment of their Iniquity: *for* the Puniſhment of the *ſaid falſe* Prophet ſhall be even, *i. e. as ſignal and extraordinary* as the Puniſhment of him that ſeeks unto him, (*and which is ſet forth v.* 8.) 11 *And this I will do out of my merciful Purpoſes to reclaim my People from their Sins, viz.* that *by*

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the ſaid extraordinary Puniſhments the Houſe of Iſrael may *be taught or made to* go no more aſtray from me, neither be polluted any more with all their Tranſgreſſions: but that they may be my People, and I may be their God, ſaith the Lord God.

VIII. Judgments are *irrevocably* denounc'd againſt the Jews for their *obſtinate Impenitency*.

12 The Word of the Lord came again to me, ſaying, 13 Son of Man, when the Land *of Iſrael or any other Land* ſinneth againſt me by treſpaſſing grievouſly, *ſo as to have fill'd up the meaſure of their Iniquities*, then will I ſtretch out mine hand upon it, and will break the ſtaff of the Bread thereof, and will ſend Famine upon it, and will cut off Man and Beaſt from it. 14 Tho' theſe three (*c*) Men, Noah, Daniel, and Job were in it, they ſhould deliver but their own Souls by their Righteouſneſs, ſaith the Lord God. 15 If I cauſe noiſom Beaſts to paſs thro' the Land, and they ſpoil it, ſo that it be deſolate, that no Man may paſs thro' becauſe of the Beaſts: 16 tho' theſe three Men were in it, as I live, ſaith the Lord God, they ſhall deliver neither Sons nor Daughters; they only ſhall be deliver'd, but the Land ſhall be deſolate. 17 Or if I bring a Sword, *i. e. fierce and bloody Enemy* upon that Land, and ſay, Sword, *i. e. give leave or even enable the ſaid Enemy to* go thro' *or conquer* the Land, ſo that I cut off Man, *i. e. the Inhabitants of the ſaid Land by the Sword*, and *the* Beaſt *of the ſaid Land by the Enemies driving them* from it: 18 tho' theſe three Men were in it, as I live, ſaith the Lord God, they ſhall deliver neither Sons nor Daughters, but they only ſhall be deliver'd themſelves. 19 Or if I ſend a Peſtilence into that Land, and pour out my Fury upon it in Blood, *i. e. with an Intent* to cut off from it Man and Beaſt *in as ſudden a Manner, as if they had been ſlain*: 20 tho' Noah, Daniel, and Job were in it, as I live, ſaith the Lord God, they ſhall deliver neither Son nor Daughter; they ſhall but deliver their own Souls by their Righteouſneſs. 21 * Wherefore thus ſays the Lord God, *Since any one of the four Judgments aforemention'd is ſufficient to deſtroy the People of any Country*, how much more *ſpeedily and terribly ſhall I deſtroy Jeruſalem and the land of Iſrael*, when I ſend my *aforeſaid* four ſore Judgments upon Je-

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(*c*) Theſe three are mention'd as being remarkably Eminent, not only for their Piety, but for God's Mercies vouchſaf'd to them in an extraordinary Manner. Viz. to *Noah* by God's ſaving him and his Family from the univerſal Flood, and promiſing him that he would never deſtroy the World ſo again: to *Job* by God's Deliverance of him at length from the Miſeries inflicted on him by Satan, and reſtoring him to a more proſperous Condition than he was in before, and by appointing him to intercede for his three Friends: to *Daniel* by raiſing him to ſo great Grandeur in the Babyloniſh and Perſian Courts, and delivering him from the Malice of his Enemies in ſeveral remarkable Inſtances. 'Tis here uſually obſerv'd by Commentators, How early the Fame of *Daniel's* Piety was ſpread abroad, he being at this time but about thirty years of Age.

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ruſalem *and the land of Iſrael all together, viz.* the Sword, and the Famine, and the noiſom Beaſt, and the Peſtilence, to cut off from it Man and Beaſt?

IX. A *Remnant* is promiſed to be *preſerv'd.*

22 Yet behold *my great Mercy, foraſmuch as* therein, *viz. in Jeruſalem and the land of Iſrael, even when I bring my aforeſaid four Judgments thereon all together,* ſhall be left *alive* a Remnant that ſhall be brought forth *out of Jeruſalem and other parts of the land of Iſrael,* both Sons and Daughters *in order to continue the true Poſterity of the Jews to ſucceeding Generations*: behold, they ſhall come forth *or be brought Captives* unto you *who are already in Captivity*: and *by their ſo coming to you* ye ſhall ſee *or be inform'd by them of* their *moſt wicked* Way, and their *moſt evil* Doings, *the Deſtruction of ſuch as ſhall periſh in the Deſtruction of Jeruſalem, and their own Afflictions therein and Captivity enſuing, and my Mercy in thus ſaving them from the common Deſtruction, bringing them to a due Senſe of their former Iniquities, and of the Sins of thoſe who ſhall be deſtroy'd*: and ye ſhall be comforted, *i. e. ſhall be fully convinced and ſatisfy'd, even ſo as to acknowledge the Righteouſneſs of my Judgments,* concerning the Evil that I have brought upon Jeruſalem, even concerning all that I have brought upon it. 23 * Thus they, *viz. the Remnant mention'd v.* 22. ſhall comfort you when ye ſee their Ways and their Doings *in the ſenſe of this Expreſſion, given alſo v.* 22. and *or even* ye ſhall know that I have not done without Cauſe, all that I have done in it, ſaith the Lord God.

X. By the *Unfitneſs* of a *Vine* for any Work is ſhewn the *Rejection* of *Jeruſalem.*

Chap. XV. And the Word of the Lord came unto me, ſaying, 2 Son of Man, What is the Vine-tree, *to which the Jewiſh Church is often compar'd by my inſpir'd Writers, as for other Reaſons, ſo for this that follows,* more than any *other* Tree, *whereby is imply'd that it is not ſo good as any other,* * if it be *unfruitful* as a Branch which is among *or of* the Trees of the Foreſt, *i. e. which bear no Fruit*? 3 Shall Wood be taken thereof to do any Work? or will Men take a Pin of it to hang any Veſſel thereon? *i. e. the Wood thereof is not of any uſe for Building, or making any Utenſil, not ſo much as a Pin.* 4 Behold, *therefore the only uſe of a fruitleſs or dead Vine is, that* it is caſt into the Fire for Fuel; the Fire devoureth both the Ends of it, and the midſt of it is burnt, *i. e. till it is all burnt, foraſmuch as* is it, *i. e. it is not* * fit for any Work. 5 Behold, when it was whole it was fit for no Work: how much leſs ſhall it be fit yet for any Work, when the Fire hath devour'd it, and it is burnt? *i. e. the very Aſhes of it are of no uſe, as are the Aſhes of other Wood.* 6 Therefore thus ſaith the Lord God, As *it fares with* the Vine-tree *which is* among *or fruitleſs like* the Trees of the Foreſt, which I have given to the Fire for Fuel, ſo will I give the Inhabitants of Jeruſalem *to Deſtruction, and Jeruſalem it ſelf to the Fire, foraſmuch as they are altogether Fruitleſs as to the Fruits of Piety, or*

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abominably wicked, and ſo become good for Nothing, but only fit for Deſtruction. 7 And *accordingly* I will ſet my Face againſt them, they ſhall go out from one Fire, and another Fire ſhall devour them, *i. e. if they eſcape one Evil another ſhall overtake them*; and ye ſhall know that I am the Lord, when I ſet my Face againſt them. 8 And I will make the Land deſolate, becauſe they have * treſpaſſed greatly *againſt me*, ſaith the Lord God.

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Chap. XVI. Again the Word of the Lord came unto me, ſaying, 2 Son of Man, cauſe Jeruſalem to know her Abominations, 3 and ſay, Thus ſaith the Lord God unto Jeruſalem, Thy Birth, and thy Nativity is of the land of Canaan, thy Father was an Amorite, and thy Mother an Hittite, *i. e. thy Inhabitants are guilty of the greateſt Wickedneſs, particularly of Idolatry, as if they had been the natural Deſcendents of the old Inhabitants of Canaan, ſuch as the Amorites and Hittites, whom I drove out of the ſaid Land for their Wickedneſs; for following which their Wickedneſs the preſent Jews in Jeruſalem may well be eſteem'd as their Children as to likeneſs of Manners, and dealt with as ſuch, or as I did with their ſaid Parents.* 4 And as for thy Nativity in the day thou waſt born, thy Navel was not cut, neither waſt thou waſhed in Water to ſupple thee: thou waſt not ſalted at all, nor ſwadled at all. 5 None Eye pitied thee, to do any of theſe unto thee, to have compaſſion upon thee; but thou waſt caſt out in the open Field, to the loathing of thy Perſon, in the day that thou waſt born, *i. e. the forelorn Condition of the Iſraelites in Egypt may well be reſembled to the Condition of a new-born Infant, expos'd in its native Filthineſs, without any Friend to pity his Condition, or take the leaſt Care of him.* 6 And when I *as it were* paſs'd by thee *as a Traveller*, and ſaw thee *lying in the open Field* polluted in thy own Blood, *i. e. with thy native Filthineſs*, I ſaid unto thee when thou waſt in thy Blood, Live, *i. e. I provided thee with all things neneſſary for thy Support*; yea, *to put thee the more in mind of the Greatneſs and undeſervedneſs of my Kindneſs to thee, 'tis worthy to be repeated unto thee, that* I ſaid unto thee when thou waſt in thy Blood, Live. 7 *After which* I have cauſed thee to multiply *in Egypt* as the Bud of the Field, and thou haſt increaſed and waxen great, and thou art come to excellent Ornaments: thy Breaſts are faſhion'd, and thine Hair is grown, whereas thou waſt naked and bare, *i. e. thy Increaſe in Egypt may fitly be reſembled to a Child's growing to Woman's Eſtate, and becoming Marriageable.* 8 *Accordingly* * then I paſſed by thee *again*, and looked upon thee, and behold, thy time was the time of Love, *i. e. I judg'd it now a proper time to betroth thee to my ſelf*; and I ſpread my Skirt over thee, and cover'd thy Nakedneſs, *i. e. I acted toward thee with the Intimacy and Affection that an Huſband do's toward his Wife*: * even I ſware unto thee, and enter'd into a Covenant *as it were of*

By the Similitude of a *wretched Infant* is ſhew'd the *natural State* of the Jewiſh Nation, and *God's great Love* to it in *Egypt* and afterwards.

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Marriage with thee, ſaith the Lord God, and thou becameſt mine, *i.e. as my Wife.* 9 Then waſhed I thee with Water: yea, I throughly waſhed away thy Blood from thee, and I anointed thee with Oyl, *i.e. I added whatever could contribute to thy Beauty and Ornament, as is more particularly ſpecify'd in the following Verſes.* 10 I clothed thee alſo with broider'd Work, and ſhod thee with * Purple-colour'd Shoes, and I girded thee about with fine Linen, and I cover'd thee with Silk. 11 I deck'd thee alſo with *the chief* Ornaments *worn by Perſons only of better Quality*; and *or even* I put Bracelets upon thy Hands, and a Chain on thy Neck. 12 And I put a Jewel on thy Forehead, and Ear-rings in thine Ears, and a beautiful Crown *or Garland uſed in times of Rejoicing* on thy Head. 13 Thus waſt thou deck'd with Gold and Silver, and thy Raiment was of fine Linen, and Silk, and broider'd Work; thou didſt eat fine Flour, and Hony, and Oyl: and thou waſt exceeding beautiful, and thou didſt proſper into *or ſo as to become* a Kingdom. 14 And thy Renown went forth among the Heathen for thy Beauty, *i.e. on account of the Splendor of thy Court, particularly in the days of Solomon, and on account of the Magnificence of my Temple built by Solomon*: for it was perfect thro' my Comelineſs, which I had put upon thee, ſaith the Lord God, *i.e. the Splendor and Magnificence both of Solomon's Court and of my Temple was Perfect or as Great as could be in their Kind, by means of the great Riches and Proſperity I bleſſed Solomon with.*

XII. The *heinous* and *unparallel'd* Sins of the Jews are ſet forth.

15 But thou didſt truſt in thine own Beauty, *i.e. didſt preſume on my Favour in making thee thus beautiful and renown'd,* and playedſt the Harlot becauſe of thy Renown, *i.e. abuſedſt the Greatneſs I had brought thee to for to encourage and promote Idolatry,* and pouredſt out thy Fornications on every one that paſſed by, *i.e. joinedſt with all the Heathen that came near thee or into thy Country in their Idolatrous Rites,* * which ſhould (*d*) not be. 16 And of thy Garments thou didſt take, and deckedſt thy High-places with divers Colours, and playedſt the Harlot thereupon; * which ſhould not have come to paſs nor have been. 17 Thou haſt alſo taken thy fair Jewels of my Gold and of my Silver, which I had given thee, and madeſt to thy ſelf Images of Men, *i.e. Heroes deify'd by the Heathen*, and didſt commit Whoredom with them. 18 * Even thou tookeſt thy broider'd Garments, and coveredſt them; and thou haſt ſet mine Oyl and mine Incenſe before them *as if they were Gods.* 19 My * Bread alſo which I gave thee, fine Flour, and Oyl, and Hony, wherewith I fed thee, thou haſt even ſet it before them for a ſweet Savour *or a Bread-offering*: and thus it was *or thou haſt done,*

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(*d*) So the Chaldee Paraphraſt read it, and the LXX, and it is in Reaſon not to be doubted but that this is the true Original Reading.

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ſaith the Lord God. 20 Moreover, thou haſt taken thy Sons and thy Daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed unto them, *viz. Moloch* to be devour'd *by Fire*. Is this of thy Whoredoms a ſmall matter? *i. e. ſurely this is the moſt deteſtable piece of Idolatry that can be practis'd, viz.* 21 that thou haſt ſlain my Children, and deliver'd them to cauſe them to paſs thro' the Fire for them? 22 And in all thine Abominations and thy Whoredoms thou haſt not remembred the days of thy (*e*) Youth, when thou waſt naked and bare, and waſt polluted in thy Blood. 23 And it came to paſs after *or beſide* all thy Wickedneſs *aforemention'd*, (*which is ſo Great, that I can't forbear crying out*, Wo, wo unto thee, ſaith the Lord God.) 24 that thou haſt alſo built unto thee * a Brothel-houſe *or Stew*, and haſt made thee an High-place in every Street. 25 Thou haſt built thy High-place at every head of the Way, and haſt made thy Beauty to be abhorred, and haſt open'd thy Feet to every one that paſſed by, and multiplied thy Whoredoms, *i. e. thou haſt acted like a common Harlot, that frequents the moſt publick Places to allure Paſſengers, and proſtitutes her ſelf to any one that pleaſes.* 26 Thou haſt alſo committed Fornication with the Egyptians thy Neighbours, *who are remarkable for being* great of Fleſh *or having large Genitals*, and haſt increaſed thy Whoredoms, to provoke me to anger. 27 Behold therefore, I have ſtretch'd out my hand over thee, and have diminiſh'd thine ordinary Food, and deliver'd thee unto the Will of them that hate thee, *even to the Daughters *or People* of the Philiſtines, which are aſham'd of thy lewd Way, *i. e. of forſaking the eſtabliſh'd Religion of their Country as you Jews have done.* 28 Thou haſt play'd the Whore alſo with, *i. e. worſhip'd the Idols of* the Aſſyrians, becauſe thou waſt unſatiable: yea, thou haſt play'd the Harlot with them, and yet couldſt not be ſatisfied. 29 Thou haſt moreover multiplied thy Fornication in *or with* the land of Canaan unto Chaldea, *i. e. thou haſt by degrees defiled thy ſelf with the idolatrous Rites of all the People about thee from Canaan to Chaldea*, and yet thou waſt not ſatisfied herewith. 30 How weak is thine Heart, ſaith the Lord God, ſeeing thou doſt *moſt weakly or fooliſhly in* all theſe things, *which are like* the Work *or Actions* of an imperious *or impudent* whoriſh Woman, *who has no regard to the Duty and Obedience ſhe owes her Husband?* 31 In that thou buildeſt thy * Brothel-houſe in the head of every Way, and makeſt thine High-place in every Street, and haſt not been as an Harlot (in that thou ſcorneſt Hire, *i. e. art not courted by thy idolatrous Neighbours for thy Friendſhip &c.*) 32 But as a Wife that committeth Adultery, which taketh Strangers inſtead of her Husband. 33 They, *viz. Strangers are wont to* give Gifts to all *their* Whores *for to allure them to a Compliance*, but thou *on the contrary* giveſt thy Gifts to all thy

(*e*) As Verſe 5 &c.

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Lovers, *i. e. courteſt the Friendſhip of thy idolatrous Neighbours by large Preſents*, and hireſt them, that they may come unto thee on every ſide for thy Whoredom, *i. e. for thy complyance with their Idolatry.* 34 *So that the contrary is in thee from other Women in thy Whoredoms, whereas none followeth thee to commit *ſuch* Whoredoms *as thou doſt in forſaking the God of thy People*; and in that thou giveſt a Reward *to thy Lovers as v.* 33. and no Reward is given unto thee: therefore thou art contrary *or acteſt contrary to what others do in the like Caſe.*

XIII. *Sore Judgments are denounc'd againſt the Jews for their heinous Sins.*

35 Wherefore, O Harlot, hear the Word of the Lord. 36 Thus ſaith the Lord God, Becauſe thy Filthineſs was pour'd out, and thy Nakedneſs diſcover'd thro' thy Whoredoms with thy Lovers, and with all the Idols of thy Abominations, and by the Blood of thy Children, which thou didſt give *or ſacrifice* unto them. 37 Behold therefore, I will gather all thy Lovers, *i. e. Allies whoſe Friendſhip thou haſt courted by complying with their Idolatries*, with whom thou haſt taken pleaſure; *even all them that thou haſt loved, *viz. Egyptians &c.* with all them that thou haſt hated, *viz. Edomites, Moabites &c.* I will even gather them round about againſt thee, and will diſcover thy Nakedneſs unto them, that they may ſee all thy Nakedneſs, *i. e. they ſhall ſee thee carried away into Captivity naked as Captives are wont to be.* 38 And I will judge thee, as Women that break Wedlock, and ſhed Blood, are judged, *i. e. to Death or Deſtruction*, and *as thou haſt given the Blood of thy Children to Moloch, ſo for a ſuitable puniſhment* I will give thee Blood, *i. e. ſhed the Blood of thy Inhabitants* in *or out of my* Fury and Jealouſy *for thy behaving thy ſelf toward me as an unfaithful and adulterous Wife.* 39 * Even I will give thee into their hand, *viz. the Chaldeans*, and they ſhall throw down thy * Brothel-houſe, and ſhall break down thy High-places, *where thou art wont to worſhip thy Idols, as alſo Walls and other Fortifications*: they ſhall ſtrip thee alſo of thy Clothes, and ſhall take thy fair Jewels, and leave thee naked and bare. 40 They ſhall alſo bring up a Company againſt thee, and they ſhall ſtone thee with Stones, *i. e. the Chaldeans ſhall beat down thy Walls and Houſes with Stones ſlung out of battering Engines, by which means many alſo of thy Inhabitants ſhall be ſton'd or kill'd with Stones, the puniſhment inflicted on Adultereſſes*; and thruſt thee thro' with their Swords. 41 And they ſhall burn thine Houſes with Fire, and execute Judgments upon thee in the ſight of many Women, *i. e. of the neighbouring Nations*: and I will cauſe thee to ceaſe from playing the Harlot, and thou alſo ſhalt give no hire any more. 42 So will I make my Fury towards thee to (*f*) reſt, and my Jealouſy ſhall depart from thee, and I will be quiet, and will be no more angry. 43 Becauſe thou haſt not remembred the days of thy Youth, but haſt fretted me in all theſe things; behold therefore,

(*f*) Compare Chap. 5. 13.

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I alſo will recompenſe thy way upon thine Head, ſaith the Lord God, *even becauſe thou haſt not laid to heart all theſe thy Abominations. 44 Behold, every one that uſeth Proverbs, ſhall uſe this Proverb againſt thee, ſaying, As is the Mother, ſo is her Daughter. 45 *For* thou art thy Mother's Daughter, *i. e. thou art as bad as the Hittites were, for thou art one* that loaths her Husband and her Children, *theſe two Qualities of an Harlot being verify'd in you Jews, who forſake God and loath his Worſhip, and caſt off all natural Affection to your Children, ſacrificing them to your Idols*: and thou art the Siſter of thy Siſters, *viz. Samaria and Sodom, i. e. art like unto them in thy Manners*, which loath'd their Husbands and their Children. *To put thee in mind again of thy Kindred, or thoſe whom thou art kin to in thy Wickedneſs*, Your Mother was (*as is afore v. 3. ſaid*) an Hittite, and your Father an Amorite. 46 And thine elder Siſter is *or may well be eſteem'd* Samaria, ſhe *the Chief City*, and her Daughters *or the leſſer Cities of the Kingdom of Iſrael*, that dwell *or dwelt* at thy left Hand *or Northward of Jeruſalem*: and thy younger Siſter, that dwells *or dwelt* at thy right Hand *or Southward of thee*, is Sodom. 47 *Yea, thou haſt not walked only after their Ways, nor done after their Abominations: but as if that were a very little thing, thou waſt corrupted more than they in all thy Ways. 48 As I live, ſaith the Lord God, Sodom thy Siſter hath not done, ſhe nor her Daughters, as thou haſt done, thou and thy Daughters; *foraſmuch as the Sins of Sodom were not committed with ſuch aggravations of Ingratitude, nor againſt ſuch powerful Methods to bring them to Repentance, as I have uſed toward you.* 49 Behold, this was the Iniquity of thy Siſter Sodom. Pride, fulneſs of Bread, and abundance of Idleneſs was in her, and in her Daughters, neither did ſhe ſtrengthen the hand of the Poor and Needy. 50 And they were haughty, and committed abomination before me: therefore *or yet altho' theſe their Sins were not aggravated with like Circumſtances as yours,* I took them away *when I ſaw good; *and therefore much more will I take you away.* 51 Neither hath Samaria committed half of thy Sins, *inaſmuch as ſhe was never guilty of ſuch a degree of Idolatry as to profane my very Temple therewith, as you have done; and thy Sins are aggravated greatly by thy not taking warning at the Deſtruction I brought on Samaria*: but thou haſt multiplied thine Abominations more than they, and haſt juſtified thy Siſters, *i. e. made their Sins appear little or nothing*, in *or by means of the greatneſs of* all thine Abominations which thou haſt done. 52 Thou alſo which haſt judg'd thy Siſters *or confeſs'd that they were but deſervedly puniſh'd, thou haſt thereby condemn'd thine own ſelf, and ſo oughteſt to* bear thine own Shame *as one ſelf-condemn'd* for thy Sins, that thou haſt committed more abominable than they: they are more righteous than thou: yea, be thou confounded alſo, and bear thy Shame, in that thou haſt juſtified thy Siſters.

53 When

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53 When I ſhall bring again their Captivity, the Captivity of Sodom and her Daughters, *which will be when the Fulneſs of the Gentiles ſhall come into the Church*; and the Captivity of Samaria and her Daughters, then will I bring again the Captivity of thy Captives in the midſt of them. 54 *For into Captivity ſhalt thou go like as they are gone*, that thou mayſt bear thine own Shame, and mayſt be confounded in, *i. e. duly puniſh'd for* all that thou haſt done, * by thy being a Comfort unto them *when thou ſhalt be likewiſe in Captivity, it being eſteem'd ſome ſort of Comfort to Sufferers, to have ſuch as have been Companions with them in Wickedneſs, to be made Companions alſo with them in Puniſhment.* 55 When thy Siſters, Sodom and her Daughters, ſhall return to their former Eſtate, and Samaria and her Daughters ſhall return to their former Eſtate, then thou and thy Daughters ſhall return to your former Eſtate, *i. e. ye ſhall all ſhare in the Bleſſings of the General Converſion of Jews and Gentiles.* 56 * *Whereas the Puniſhment of* thy Siſter Sodom, *which was deſign'd for a Warning to all ſucceeding Ages*, was not mention'd by thy mouth *or duly reflected on by thee*, in the day of thy Pride *or Proſperity*, * before thy Wickedneſs was diſcover'd *to the eyes of the World by the extraordinary Judgments I brought on thee for the ſame*: 57 * when it was the time of thy becoming the Reproach of the Daughters of Syria, and of all that are round about thee, even of the Daughters of the Philiſtines which deſpiſe thee round about, *i. e. ſince thou haſt been inſulted and invaded by the Syrians and Philiſtines, as the Executioners of my Judgments.* 58 Thou haſt born *the Puniſhment of* thy Lewdneſs and thy Abominations *in ſuch an extraordinary Manner, as to be to others a remarkable Inſtance of my Vengeance*, ſaith the Lord. 59 For thus ſaith the Lord God, I will even deal with thee as thou haſt done, which haſt deſpis'd the Oath *you ſolemnly took to be my People and ſerve no other God*, in breaking the *ſaid* Covenant, *which was confirm'd by the ſaid Oath. For ſince you have thus broken the ſaid Covenant and Oath, I will not think my ſelf oblig'd to make good all thoſe Promiſes of my Favour and Protection, which I made to you with reſpect to the ſaid Covenant, but will give you up to Deſtruction.*

XIV. The *Converſion* both of the *Jews* and *Gentiles* to *Chriſtianity* is foretold.

60 Nevertheleſs, I will remember my Covenant with thee in the days of thy Youth, *i. e. when thou cameſt out of Egypt, ſo far as that I will not utterly deſtroy thee, nor caſt thee off for ever: but I will preſerve a Remnant of you*, and I will eſtabliſh unto thee an everlaſting Covenant, *i. e. that of the Goſpel in its due time.* 61 Then, *viz. at the General Converſion of Jews and Gentiles to Chriſtianity*, thou ſhalt remember thy Ways *aforemention'd*, and be aſham'd, *even at the foreſaid time* when thou ſhalt receive thy Siſters, thy elder *Samaria* and the younger Sodom, *i. e. when thoſe of the ten Tribes as well as the Gentiles ſhall be converted with thy ſelf, and ſo receiv'd into Communion with thee*: and

I will

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I will give them unto thee for Daughters, *i. e. the Church at Jeruſalem ſhall be eſteem'd the Mother-Church of all Chriſtians after the General Converſion of the Jews and Gentiles, as it was at the firſt Preaching of the Goſpel and long after: all which I will bring to paſs,* but not by thy Covenant, *i. e. not by virtue of the Covenant made at Mount Sinai, but by virtue of the Everlaſting Covenant (mention'd v. 60.) or the Goſpel.* 62 * For I will eſtabliſh my *ſaid Everlaſting* Covenant with thee, and thou ſhalt know that I am the Lord. 63 That thou mayſt *or ſo that thou ſhalt* remember *thy evil Ways aforemention'd,* and be confounded *at the Remembrance of them,* and never open thy Mouth any more *by way of Claim or in pretence of Merit,* becauſe of thy Shame, *i. e. becauſe thou ſhalt then be fully ſenſible how Unworthy thou art of thy ſelf of my Mercies vouchſafed unto thee by my Goſpel-Covenant,* when *on thy Repentance and Converſion to Chriſtianity* I am pacify'd toward thee for all that thou haſt done, ſaith the Lord God.

XV. Under a Parable *of two Eagles* and a *Vine* is ſhewn God's Judgment on the *Jews*, for *Revolting* from *Babylon* to *Egypt*.

Chap. XVII. And the Word of the Lord came unto me, ſaying, 2 Son of Man, put forth a Riddle, and ſpeak a Parable unto the Houſe of Iſrael; 3 and ſay, Thus ſaith the Lord God, A great Eagle with great * and long Wings, and full of Feathers *over the reſt of his Body,* which had divers Colours, *i. e. the King of Babylon, whoſe Dominion is of great extent both in Length and Breadth, and reaches over People of divers Faſhions or ways of Living, as well as of divers Complexions,* came unto Lebanon, and took the higheſt Branch of the Cedar, *i. e. invaded Judea, and having inveſted Jeruſalem took King Jehoiachin Captive:* 4 he cropt off the top of his young Twigs, *i. e. he took alſo ſeveral of the Chief Youth among the Jews:* and carried it into a land of Traffick; he ſet it in a City of Merchants, *i. e. he carried Jehoiachin and the Chief of the Jewiſh Youth to Babylon and the adjoining Parts.* 5 He took alſo *Zedekiah who was* of the *Royal* Seed of the Land, and planted it in a fruitful Field, he placed it by great Waters, *i. e. the King of Babylon made Zedekiah King after Jehoiachin in Judea a fruitful and well-water'd Country:* and *he* ſet it as a Willow-tree, 6 and it grew, and became a ſpeading Vine, *i. e. Zedekiah flouriſh'd very well in his Kingdom, conſidering what ſort of King he was: for the ſpreading Vine which here repreſents him, was but* of low Stature, whoſe Branches turn'd toward him, and the Roots thereof were under him, *i. e. Zedekiah was but an under or tributary King to the King of Babylon, whom he was to acknowledge as his Lord and Sovereign:* ſo it became a Vine, and brought forth Branches, and ſhot forth Sprigs, *i. e. ſo by the appointment of the King of Babylon Zedekiah became King of Judea, and reign'd in a flouriſhing Condition for a tributary King, as long as he acknowledg'd the King of Babylon for his Lord in Chief.* 7 There was alſo another great Eagle with great Wings, and many Feathers; *whereby is denoted the*

King

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King of Egypt, who had alſo large Dominions: and behold, this Vine did bend her Roots towards him, and ſhot forth her Branches towards him, that he might water it by the furrows of her Plantation, *i. e. Zedekiah ſu'd to the King of Egypt for his Aſſiſtance and Protection, to fling off his Subjection to the King of Babylon.* 8 It was planted in a good Soil by great Waters, that it might bring forth Branches, and that it might bear Fruit, that it might be a goodly Vine, *i. e. Zedekiah's Condition was ſo good under the King of Babylon, that he needed not to have broke his Oath of Fidelity to the ſaid King, out of a deſire to better his Condition.* 9 Say thou, Thus ſaith the Lord God, Shall it proſper? *i. e. Zedekiah ſhall not proſper by this his Perfidiouſneſs to the King of Babylon, and alſo his Impiety toward me in breaking the Oath he took to the King of Babylon.* Shall he not pull up the Roots thereof, and cut off the Fruit thereof, that it wither? it ſhall wither in all the leaves of her Spring, even without great Power, or many People to pluck it up by the Roots thereof, *i. e. Nebuchadnezzar ſhall deſtroy Zedekiah and his Family for his Perfidiouſneſs, and ſhall quite put an End to the Kingdom of Judah, and that without the need of great Force or Armies to ſubdue it, ſo viſibly will God appear on the Chaldeans ſide.* 10 Yea, *to ſhew the Certainty of this I repeat it again*, behold, being planted, ſhall it proſper? ſhall it not utterly wither, when the Eaſt-wind toucheth it? it ſhall wither in the Furrows where it grew, *i. e. the Chaldean Army ſhall ſubdue and deſtroy Zedekiah and his Kingdom, as the Eaſt-wind blaſts and makes the leaves of Trees wither.*

XVI. The *Expoſition* of the foregoing *Parable.*

11 Moreover, the Word of the Lord came unto me, ſaying, 12 Say now to the rebellious Houſe, *i. e. to the Jews who ſhall or have thus unjuſtly rebell'd againſt the King of Babylon as well as againſt God*: Know ye not what theſe things, *i. e. the foreſaid Riddle or Parable* mean? *And even* tell them *the meaning thereof, viz.* Behold, the King of Babylon is come to Jeruſalem, and hath taken the King thereof, *viz. Jehoiachin*, and the Princes thereof, and led them with him to Babylon; 13 and has taken *Zedekiah* of the King's Seed, and made *him King under him, making* a Covenant with him, and has taken an Oath of him: he has alſo taken the Mighty of the Land *as Hoſtages for the Performance of the ſaid Covenant*: 14 that the Kingdom *of Judah* might be Baſe, *i. e. only Tributary*, that it might not lift it ſelf up *againſt Nebuchadnezzar, or into an abſolute and independent Kingdom*, but that by keeping of his Covenant it might ſtand. 15 But he rebell'd againſt him in ſending his Ambaſſadors into Egypt, that they might give him Horſes, and much People, *i. e. a great Army to withſtand Nebuchadnezzar*: ſhall he proſper? ſhall he eſcape that doth ſuch things? or ſhall he break the Covenant, and be deliver'd? 16 As I live, ſaith the Lord God, ſurely in the place where the King dwelleth that made him King, whoſe Oath he deſpiſed,

and

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and whoſe Covenant he brake, even with him, in the midſt of Babylon he ſhall dy. 17 Neither ſhall Pharaoh with his mighty Army and great Company make for him, *i. e. do him any material Service* in the War *that Nebuchadnezzar ſhall bring on Zedekiah, and wherein he ſhall beſiege Jeruſalem* by caſting up Mounts, and building Forts, to cut off many Perſons. 18 Seeing he deſpiſed the Oath, by breaking the Covenant (when lo, he had given his Hand *in token of entring into or confirming the ſaid Covenant,*) and has done all theſe things, he ſhall not eſcape. 19 Therefore thus ſaith the Lord God, As I live, ſurely *ſince it may be truly ſaid to be* my Oath that he hath deſpiſed, and my Covenant that he hath broken, *inaſmuch as all Oaths are an Appeal or Calling on me the only True God to be Witneſs to what is ſworn*, even it will I recompenſe upon his own Head. 20 And I will ſpread my Net upon him, and he ſhall be taken in my Snare, and I will bring him to Babylon, and will plead with him there, for, *i. e. convince him by the Puniſhment I ſhall bring on him, of* his Treſpaſs that he hath treſpaſſed againſt me. 21 And all his Fugitives with all his Bands ſhall fall by the Sword, and they that remain ſhall be ſcatter'd towards all Winds: and ye ſhall know that I the Lord have ſpoken it.

XVII. The Preaching of the *Goſpel* and *the univerſal Kingdom* of *Chriſt* is foretold.

22 Thus ſaith the Lord God, I will alſo take of the higheſt Branch of the high Cedar, and will ſet it, I will crop off from the top of his young Twigs a tender one, and will plant it upon an high Mountain and eminent, *i. e. I will take Zorobabel of the Royal Family of David, the moſt powerful King of all Iſrael, and advance him to ſome degree of Kingly Authority at the Return of the Jews from the Babyloniſh Captivity, which he ſhall exerciſe at Jeruſalem as the Seat of his Reſidence. And afterwards in the Fulneſs of Time I will ſend into the World the Meſſias, who ſhall be as to the Fleſh likewiſe of the Royal Seed of David, and who for the mean Condition that the Family of David ſhall then be reduc'd to, may fitly be reſembled to a tender young Twig, and I will advance him to the Throne of his Father David, and he ſhall begin to enlarge his Spiritual Kingdom by his Apoſtles preaching the Goſpel after his Aſcenſion and the Deſcent of the Holy Ghoſt firſt at Jeruſalem, where is my holy Mountain on which my Temple yet ſtands.* 23 *Thus* in the Mountain of the height of Iſrael will I plant it, *i. e. begin to plant the Chriſtian Church at Jeruſalem*: and it ſhall bring forth Boughs, and bear Fruit, and be a goodly Cedar: and under it ſhall dwell all Fowl of every Wing, in the ſhadow of the Branches thereof ſhall they dwell, *i. e. the Goſpel or Chriſtian Church ſhall extend it ſelf to all Nations which ſhall become Members thereof.* 24 And all the Trees of the Field ſhall know that I the Lord have brought down the high Tree, have exalted the low Tree, have dried up the green Tree, and have made the dry Tree to flouriſh, *i. e. all People ſhall acknowledge that I the Lord*

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have exalted Christ's Kingdom above all the Kingdoms of the World, to which it ſhall put an End, but it ſelf ſhall continue unto all Eternity. I the Lord have ſpoken, and have done it, *i. e. will as certainly do it as if I had done it already.*

XVIII. God puniſhes *No one Eternally* for the Sins of *Any other.*

Chap. XVIII. The Word of the Lord came unto me again, ſaying, 2 What mean ye, that ye uſe this Proverb concerning the land of Iſrael, ſaying, The Fathers have eaten ſowre Grapes, and the Children's Teeth are ſet on edge? *i. e. the preſent Generation is puniſh'd for the Sins of their Forefathers.* 3 As I live, ſays the Lord God, *ſo viſible a Difference will I make between thoſe that follow the wicked Example of their Fathers, and thoſe that do not, that* ye ſhall not have occaſion any more to uſe this Proverb in Iſrael. 4 Behold, all Souls are mine, as the Soul of the Father, ſo alſo the Soul of the Son is mine, *ſo that I have no Affection for one more than the other, but* the Soul that ſins, it *alone* ſhall dy *eternally.* 5 *Thus *for inſtance*, if a Man be juſt, and do that which is lawful and right, 6 and has not eaten *of any Sacrifice offer'd to Idols* upon the Mountains, neither hath lift up his eyes to the Idols of the Houſe of Iſrael, neither hath defil'd his Neighbour's Wife, neither hath come near to a menſtruous Woman, 7 and hath not oppreſſed any, but hath reſtor'd to the Debtor his Pledge, hath ſpoil'd none by Violence, hath given his Bread to the Hungry, and hath cover'd the Naked with a Garment. 8 He that hath not given forth upon Uſury, neither hath taken any Increaſe *of his indigent Neighbour or Brother-Jew*; that hath withdrawn his hand from Iniquity, hath executed true Judgment between Man and Man, 9 hath walked in my Statutes, and hath kept my Judgments to deal truly: *for that* he is juſt *himſelf, altho' his Father was never ſo wicked, yet* he ſhall ſurely live *eternally*, ſays the Lord God. 10 If he beget a Son that is a Robber, a ſhedder of Blood, and that doth the like to any one of theſe things, 11 and that doth not any of thoſe Duties, but even hath eaten upon the Mountains, and defil'd his Neighbours Wife, 12 hath oppreſſed the Poor and Needy, hath ſpoil'd by Violence, hath not reſtor'd the Pledge, and hath lift up his eyes to the Idols, hath committed abomination, 13 hath given forth upon Uſury, and hath taken Increaſe: ſhall he then live? he ſhall not live: he hath done all theſe Abominations, he ſhall ſurely dy, his Blood ſhall be upon him, *i. e. his Deſtruction is wholly owing to himſelf.* 14 Now lo, if he beget a Son that ſeeth all his Father's Sins which he hath done, and conſidereth, and doth not ſuch like, 15 that hath not eaten upon the Mountains, neither hath lift up his eyes to the Idols of the Houſe of Iſrael, hath not defil'd his Neighbours Wife, 16 neither hath oppreſſed any, hath not withholden the Pledge, neither hath ſpoil'd by Violence, but hath given his Bread to the Hungry, and hath cover'd the Naked with a Garment, 17 that hath taken off

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his hand from *oppreſſing* the Poor, * even hath not receiv'd *of the Poor* Uſury nor Increaſe, hath executed my Judgments, hath walked in my Statutes; he ſhall not dy for the Iniquity of his Father, he ſhall ſurely live. 18 As for his Father, becauſe he cruelly oppreſſed, ſpoil'd his Brother by Violence, and did that which is not Good among his People, lo, even he ſhall *certainly and he only* dy in, *i.e. be eternally puniſh'd for* his Iniquity. 19 Yet ye ſay, Why? do's *it* not *appear from many Inſtances we have had, that* the Son *do's* bear *or undergo puniſhment for* the Iniquity of the Father? *In anſwer to which I ſay again that this your Accuſation is altogether unjuſt, for* when the Son hath done that which is lawful and right, and hath kept all my Statutes, and hath done them, he ſhall ſurely live; *and therefore if ye had forſaken your Father's Sins, you might have eſcap'd the Judgments I denounced againſt your Fathers, but ſince ye continue in their Sins, the Puniſhment due to the ſaid Sins juſtly comes on you.* 20 The Soul that ſins, it *only* ſhall dy: the Son ſhall not bear the Iniquity of the Father, neither ſhall the Father bear the Iniquity of the Son; the Righteouſneſs of the Righteous ſhall be upon him, and the Wickedneſs of the Wicked ſhall be upon him.

XIX. The *Wicked* on his true *Repentance* ſhall be *forgiven.*

21 But *as it has hitherto been ſhewn, that No one ſhall dy eternally for the Sins of any other, ſo I proceed to declare that No one ſhall dy for his own Sins, if he truly repents of them. For* if the Wicked will turn from all his Sins, that he hath committed, and keep all my Statutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not dy. 22 All his Tranſgreſſions that he hath committed, they ſhall not be mention'd unto him *or laid to his Charge, but be forgiven him; and* in *or on account of* his Righteouſneſs that he hath done, he ſhall live. 23 Have I any pleaſure at all that the Wicked ſhould dy? ſaith the Lord God: and not that he ſhould return from his ways and live? 24 But when the Righteous turneth away from his Righteouſneſs, and committeth Iniquity, and doth according to all the Abominations that the wicked Man doth, ſhall he live? all his Righteouſneſs that he hath done, ſhall not be mention'd: in his Treſpaſs that he hath treſpaſſed, and in his Sin that he hath ſinned, in them ſhall he dy. 25 Yet ye ſay, The Way of the Lord is not equal. Hear now, O Houſe of Iſrael, is not my Way *of Dealing with you, as is here declar'd, to be acknowledg'd in Reaſon and Truth to be moſt* equal? *And* are not your Ways, *in expecting I ſhould deal otherwiſe with you and favour you tho' moſt Wicked, in Truth to be acknowledg'd moſt* unequal? *To ſhew you enough the Equality of my Dealings, I need but repeat them, that you may the more conſider them, viz.* 26 When a righteous Man turneth away from his Righteouſneſs, and committeth Iniquity, and dieth in them; for his Iniquity that he hath done, ſhall he dy. 27 Again, when

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the wicked Man turneth away from his Wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his Soul alive. 28 Becauſe he conſidereth, and turneth away from all his Tranſgreſſions that he hath committed, he ſhall ſurely live, he ſhall not dy. 29 Yet ſaith the Houſe of Iſrael, The Way of the Lord is not equal. O Houſe of Iſrael, are not my Ways equal? are not your Ways unequal? 30 Therefore I will judge you, O Houſe of Iſrael, every one according to his *own* Ways, *i. e. good or bad Actions, than which nothing can be more equal*, ſays the Lord God. *Wherefore ſince you are at preſent wicked*, Repent, and turn your ſelves from all your Tranſgreſſions; ſo Iniquity ſhall not be your ruin. 31 Caſt away from you all your Tranſgreſſions, whereby ye have tranſgreſſed, and *by working together with my Grace yet offer'd to you*, make you a new Heart, and a new Spirit, *i. e. beget in you truly pious Diſpoſitions and Affections, and ſo ſuch as are quite contrary to what you have at preſent*: for why will ye dy, O Houſe of Iſrael? 32 For I have no pleaſure in the Death of him that dieth, ſaith the Lord God: wherefore turn your ſelves, and live ye.

XX. The *Cruelty* and *Captivity* of *Jehoahaz* and *Jehoiachin* is ſet forth.

Chap. XIX. Moreover, take thou up a Lamentation for the Princes of Iſrael, 2 and ſay, What is thy Mother *or Judea thy native Country*? A Lioneſs? She lay down among Lions, ſhe nouriſhed her Whelps among young Lions, *i. e. ſhe is become Cruel and Bloody, and has taught her Princes to govern by Cruelty and Oppreſſion.* 3 And ſhe brought up one of her Whelps, *viz.* (*g*) *Jehoahaz*: it became a young Lion, and it learn'd to catch the Prey, it devour'd Men, *i. e. Jehoahaz govern'd Cruelly and put many to death Unjuſtly.* 4 *When* the Nations, *i. e. Pharaoh-necoh King of Egypt* heard of him, he was *like a wild Beaſt* taken in their Pit, *i. e. Pharaoh-necoh who had given way to his being ſet up for King, ſent and ſeiz'd and depos'd him*, and they brought him with Chains unto the land of Egypt. 5 Now when ſhe, *viz. Judea or the Jews* ſaw that ſhe had waited *ſome time in hope of having Jehoahaz releaſed, and ſent back again by the ſaid Pharaoh*, and her Hope was loſt, then ſhe took another, (*h*) *viz. Jehoiachin*, of her Whelps, and made him a young Lion, *i. e. he being ſet up for King became as a young Lion.* 6 And he went up and down among the Lions, he became a young Lion, and learn'd to catch the Prey, and devour'd Men, *i. e. he learn'd and practiſed likewiſe all methods of Tyranny and Oppreſſion.* 7 And he * ſpoil'd *or plunder'd* their Palaces, *i. e. the Palaces of the great Men*, and he laid waſte their Cities, and the Land was deſolate, and the Fulneſs thereof by the noiſe of his Roring, *i. e. ſeveral Jews withdrew out of their Country to avoid his Cruelty.* 8 Then the Nations ſet againſt him on every

(*g*) See 2 Kings 23. 31 — 33. (*h*) See 2 Kings 24. 8 — 16.

ſide

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ſide from the Provinces, *i. e. the Chaldeans with their Allies or Tributaries invaded Judea and beſieg'd Jeruſalem*, and *ſo as it were* ſpread their Net over him, *and* he was *as it were* taken in their Pit. 9 And they put him in ward *and bound him* in Chains, and brought him to the King of Babylon; they brought him into holds, *i. e. kept him Priſoner*, that his Voice ſhould be *or was* no more heard upon the Mountains of Iſrael, *i. e. ſo that he never was ſent back to rule any more in Judea.*

XXI. The *Deſtruction* of *Jeruſalem* is ſet forth by the Parable of a *waſted Vine.*

10 Thy Mother, *i. e. Judea* was like a Vine in thy * Quietneſs, *i. e. in the proſperous Reigns of the pious Kings thereof*, planted by the Waters, ſhe was fruitful and full of Branches by reaſon of many Waters. 11 And ſhe had ſtrong Rods for the Scepters of them that bare rule, *i. e. from Judea ſprang ſeveral powerful Princes*; and her Stature was exalted among the thick Branches, and ſhe appear'd in her Height with the multitude of her Branches, *i. e. the Kingdom alſo or People of Judea made a very conſiderable Figure among their Neighbours, ſo as to be a chief Kingdom in thoſe Parts during the Reigns of David and Solomon.* 12 But ſhe was pluck'd up, *i. e. her People are remov'd out of her* in *God's* Fury: ſhe was caſt down to the Ground, *i. e. an End is put to her Kingdom, and her People reduc'd to the loweſt Condition*, and the (*i*) Eaſt-wind dried up her Fruit: her ſtrong Rods were broken and wither'd, the Fire conſum'd them, *i. e. her Kings and Princes are ſubdu'd and made Captives or quite deſtroy'd by the King of Babylon.* 13 And now ſhe is planted in the Wilderneſs, in a dry and thirſty Ground, *i. e. her People are in Captivity, where their Condition is as different from what it was, as the Condition of a Tree is when it is remov'd out of a rich or good Soil for it, into a dry or bad Soil.* 14 And Fire is gone out of a rod of her Branches, which hath devour'd her Fruit, ſo that ſhe hath no ſtrong rod to be a Scepter to rule, *i. e. Zedekiah's breaking his Oath of Fidelity to the King of Babylon has been the Occaſion of the utter Deſtruction of the Royal Family, and of the entire Ruin of the Kingdom.* This is *Matter for* a Lamentation *at preſent*, and ſhall be *uſed* for a Lamentation *alſo in After-times.*

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(*i*) The Kingdom of *Babylon* lay to the *Eaſt* as well as *North* of *Judea*, and ſo is fitly repreſented by the *Eaſt-wind.*

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SECTION V.

Containing ſuch Prophecies as were reveal'd to Ezekiel, *and by him deliver'd to the Jews, in the* ſeventh *Year of* Jehoiachin's *and* his own Captivity; *which take up Chap. XX—XXIII.*

June 15.

I.

The *Jews* are reminded of *God's Mercies* to them, and their *Rebellions* toward him & *Idolatries* from their being in *Egypt* to *that* time.

Chap. XX. And it came to paſs in the ſeventh Year *of Jehoiachin's and my own Captivity*, in the fifth Month *anſwering chiefly to our July*, the tenth day of the Month, that certain of the Elders of Iſrael came to enquire of the Lord, and ſat before me. 2 Then came the Word of the Lord unto me, ſaying, 3 Son of Man, ſpeak unto the Elders of Iſrael, and ſay unto them, Thus ſaith the Lord God, Are ye come to enquire of me? as I live, ſaith the Lord God, I will not be enquir'd of by you, *i. e. I will not give you ſuch an Anſwer as you expect, but ſuch as your Hypocriſy deſerves.* 4 Wilt thou *not judge *or condemn* them, Son of Man, wilt thou not judge them? *i. e. be ſure to reprove and condemn them, and to that end* cauſe them to know *or call to mind* the Abominations of their Fathers, *which they themſelves follow*: 5 and ſay unto them, Thus ſaith the Lord God, In the day when I choſe Iſrael, *and enter'd into covenant with them*, and lifted up my hand, *i. e. ſwore* unto the Seed of the Houſe of Jacob, and made my ſelf known unto them in the land of Egypt *by Moſes and the Wonders I wrought for them*: when I lifted up my hand unto them, ſaying, I am the Lord your God, 6 in the day that I lifted up my hand unto them to bring them forth of the land of Egypt, into a land that I *made choice of as if I had ſearch'd over all the World, and ſo* had ſpy'd *Canaan* for them, flowing with Milk and Hony, which is the glory of all Lands, *as being that wherein I choſe to put my Tabernacle or Temple, the Place of my Special Preſence.* 7 Then ſaid I unto them, Caſt ye away every Man the Abominations of *his Idols, which he worſhips with lifting up* his Eyes *toward them*, and defile not your ſelves with the Idols of Egypt: I am the Lord your God. 8 But they rebell'd againſt me, and would not hearken unto me: they did not every Man caſt away the Abominations of their Eyes, neither did they forſake the Idols of Egypt: then I ſaid, I will pour out my Fury upon them, to accompliſh mine Anger againſt them in the midſt of the land of Egypt, *and accordingly I permitted the Egyptians to make Slaves of them, and to uſe them moſt ſeverely for their Sins againſt me.* 9 But *when the time of their Deliverance was come according to my Promiſe to Abraham &c.* I wrought for my Names ſake, that it ſhould not be polluted before the Heathen, among whom they were, *i.e. that the ſaid Heathen might not turn it to my Diſhonour,*

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by judging I were not able to deliver my People according to my Promiſes, I wrought or did great Wonders among the Egyptians, in whoſe ſight I *thus* made my ſelf known unto them, in bringing them forth out of the land of Egypt. 10 Wherefore I cauſed them to go forth out of the land of Egypt, and brought them into the Wilderneſs. 11 And I gave them my Statutes, and ſhew'd them my Judgments, which if a Man do, he ſhall even live in them, *i. e. be rewarded with all that Happineſs, which is contain'd in the literal Senſe of the Promiſes belonging to that Covenant, and alſo thro' Chriſt with Eternal Happineſs in the World to come.* 12 Moreover alſo, I gave them my Sabbaths, to be a Sign between me and them, *viz.* that *thereby* they might know, that I am the Lord that ſanctify them, *i. e. have choſen them to be a peculiar and holy People unto me.* 13 But the Houſe of Iſrael rebelled againſt me in the Wilderneſs: they walked not in my Statutes, and they deſpiſed my Judgments, which if a Man do, he ſhall even live in them; and my Sabbaths they greatly polluted: then I ſaid I would pour out my Fury upon them in the Wilderneſs to conſume them. 14 But I wrought for my Names ſake, that it ſhould not be polluted before the Heathen, in whoſe ſight I brought them out. 15 Yet alſo I lifted up my hand unto them in the Wilderneſs, that I would not bring them into the Land which I had given them, flowing with Milk and Hony, which is the glory of all Lands: 16 becauſe they deſpis'd my Judgments, and walked not in my Statutes, but polluted my Sabbaths: for their heart went after their Idols. 17 Nevertheleſs, mine eye ſpar'd them from deſtroying them, neither did I make an End of them in the Wilderneſs. 18 But I ſaid unto their Children in the Wilderneſs, Walk ye not in the Statutes of your Fathers, neither obſerve their Judgments, nor defile your ſelves with their Idols. 19 I am the Lord your God; walk in my Statutes, and keep my Judgments and do them: 20 and hallow my Sabbaths; and they ſhall be a Sign between me and you, that ye may know that I am the Lord your God. 21 Notwithſtanding the Children rebelled againſt me: they walked not in my Statutes, neither kept my Judgments to do them, which if a Man do, he ſhall even live in them; they polluted my Sabbaths: then I ſaid I would pour out my Fury upon them, to accompliſh my Anger againſt them in the Wilderneſs. 22 Nevertheleſs I withdrew mine hand, and wrought for my Names ſake, that it ſhould not be polluted in the ſight of the Heathen, in whoſe ſight I brought them forth. 23 I lifted up mine hand unto them alſo in the Wilderneſs, that I would ſcatter them among the Heathen, and diſperſe them thro' the Countries; 24 becauſe they had not executed my Judgments, but had deſpis'd my Statutes, and had polluted my Sabbaths, and their eyes were after their Fathers Idols. 25 Wherefore I gave them, *i. e. permitted them to give themſelves*

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themſelves over alſo *unto* Statutes that were not good, *i. e. the wicked and idolatrous Rites of the Heathens*, and Judgments whereby they ſhould not live, *i. e. Cuſtoms which ſhould bring Deſtruction on them.* 26 And I polluted, *i. e. permitted* them *to pollute themſelves* in their own Gifts, *i. e. by ſuch Gifts as by the Law they were to dedicate to my Service, even* in that they cauſed to paſs thro' the Fire all that openeth the Womb, *i. e. offer'd their firſtborn Sons to Moloch*; *which Sin I let them fall into*, that I might make them deſolate, *the ſaid Sin carrying its own Puniſhment with it, and deſtroying the Hopes of Families*, to the end that they might know that I am the Lord. 27 Therefore Son of Man, ſpeak unto the Houſe of Iſrael, and ſay unto them, Thus ſaith the Lord God, * Moreover in this your Fathers have blaſphem'd me, in that they have committed a Treſpaſs againſt me, *i. e. went on to commit Idolatry even in the land of Canaan.* 28 For when I had brought them into the Land, for the which I lifted up my hand, *i. e. ſwore* to give it to them, then they ſaw every high Hill, and all the thick Trees, and they offer'd there their Sacrifices *unto Idols*; and there they preſented *to the ſaid Idols* the Provocation of their Offering: * even there they made their ſweet Savour, *i. e. Bread-offerings*, and pour'd out there their Drink-offerings. 29 Then I ſaid unto them, What is the * Bamah whereunto ye go? *i. e. Is not the very Altar of my Temple call'd by you Bamah, ſo much do's Idolatry prevail among you, as to occaſion the Changing the very Names given by me to the Places and Things dedicated to my Service, into other Names taken from your idolatrous Rites?* And *as your Fathers introduc'd this unwarrantable Change of Names, ſo ye continue it: for* the Name thereof, *viz. of my own Altar in the Temple* is call'd *uſually* Bamah unto this day. 30 Wherefore ſay unto the Houſe of Iſrael, Thus ſaith the Lord God, Are ye * not polluted after the manner of your Fathers? and commit ye * not Whoredom after their Abominations? 31 For when ye offer your Gifts, when ye make your Sons to paſs thro' the Fire, ye pollute your ſelves with all your Idols even unto this day: and ſhall I be enquir'd of by you, O Houſe of Iſrael? As I live, ſaith the Lord God, I will not be enquir'd of by you. 32 And that which cometh into your mind, ſhall not be at all, that ye ſay, We will be as the Heathen, as the Families of the Countries, to ſerve Wood and Stone? *i. e. Whereas ye think to live better among the Heathen by complying with them in their Idolatry, I will cauſe this to be no Benefit to you, and the time ſhall come when ye ſhall renounce all Idolatry.*

II. They are *ſeverely threatned* for their Sins.

33 As I live, ſaith the Lord God, *I will no longer try to reclaim you by the gentle Method of Forbearance, but* ſurely with a mighty Hand, and with a ſtretched out Arm, and with Fury pour'd out, will I rule over you, *and by theſe means cure you of your hankering after Idolatry.* 34 And I will bring *ſuch of* you *as went voluntarily into other Countries*

to

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to escape the Chaldeans, out from the People *ye went to*, and will gather you out of the Countries wherein ye are scatter'd, with a mighty Hand, and with a stretched out Arm, and with Fury poured out. 35 And I will bring you into the Wilderness of the People, *i.e. into Captivity under the Chaldeans, and so into the same forlorn Condition with the Rest of the Jews*; and there will I plead with you face to face, *i. e. so convince you of your Sins, that ye shall not be able to deny your Guilt, but humbly acknowledge you are but deservedly punish'd.* 36 Like as I pleaded with your Fathers in the Wilderness of the land of Egypt, *when I swore or irreversibly decreed that such as murmur'd on the Report of the Spies should never enter into Canaan*, so will I plead with you, saith the Lord God. 37 *Even I will cause you to pass under the Rod, *i. e. take an exact Account of you as a Shepherd do's of his Flock, and separate between the Good and Bad*; and I will bring you into the bond of the Covenant, *i. e. since ye will not let me bestow on you the Mercies promis'd by the said Covenant to your Piety, I will inflict on you the Chastisements threaten'd by the said Covenant for your Sins to correct you.* 38 And I will purge out, *i. e. take away by Death* from among you the Rebel, and them that transgress against me, *as I did formerly to your Fathers*: *even* I will bring them forth (*as v.* 34.) out of the Countries where they sojourn, and they shall not *live to* enter *again* into the land of Israel *after your Restoration from the Babylonish Captivity*; and *hereby* ye shall know that I am the Lord. 39 *Wherefore* as for you *of this present Generation*, O House of Israel, thus says the Lord God, Go ye, *if ye think it best after this plain Warning I have now given you, that ye shall never live to return from Captivity for your so doing, and* serve ye every one his Idols: *but and if hereafter ye will not hearken unto me *to forsake your Idolatry*, *yet pollute ye my holy Name no more with your Gifts, and with your Idols, *i. e. as long as you offer your Gifts and Children to your Idols, call not your selves my Servants, nor pay your Devotions in my Temple, and thereby reproach me by profaning my Temple.*

III. The *Return* of the *Jews* from Captivity is foretold, and *all the twelve Tribes jointly* serving God at *Jerusalem.*

40 For *altho' you shall continue to be so Wicked, yet the time shall come, when* in my holy Mountain, in the Mountain of the height of Israel, saith the Lord God, there shall all the House of Israel, *viz. those of the ten Tribes as well as the Other two*, all of them *that shall be return'd from Captivity and so be* in the Land, shall serve me *jointly and faithfully*: there will I accept them, and there will I require your Offerings, and the First-fruits of your Oblations, with all your holy things. 41 I will accept you with your sweet Savour, when I bring you out from the People, and gather you out of the Countries wherein ye have been scatter'd, and I will be sanctified in you before the Heathen, *i. e. I will procure Honour to my Name by the wonderful Works whether of Justice or Mercy, which I will shew toward you.* 42 And ye shall know

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that I am the Lord, when I ſhall bring you into the land of Iſrael, into the Country for the which I lifted up mine hand to give it to your Fathers. 43 And there ſhall ye remember your ways, and all your doings, wherein ye have been defil'd, and ye ſhall loath your ſelves in your own ſight, for all your Evils that ye have committed. 44 And ye ſhall know that I am the Lord, when I have wrought with you for my Names ſake, not according to your wicked ways, nor according to your corrupt doings, O ye Houſe of Iſrael, ſaith the Lord God.

IV. The *Burning* of *Jeruſalem* is foretold.

45 Moreover, the Word of the Lord came unto me, ſaying, 46 Son of Man, ſet thy Face toward the South, and drop (*k*) thy Word toward the South, and propheſy againſt the Foreſt of the South-field, *i. e. the City of Jeruſalem, which lies South of Chaldea where thou art, and whoſe Houſes are like Trees in a Foreſt*: 47 and ſay to the Foreſt of the South, Hear the Word of the Lord, Thus ſaith the Lord God, Behold, I will kindle a Fire in thee, and it ſhall devour every green Tree in thee, and every dry Tree, *i. e. the Rich and Great as well as Poor and Mean*; *and the Young as well as the Old*; *and the Righteous as well as the Wicked*: the flaming Flame ſhall, *i. e. the Flame ſhall be ſo great as* not *to* be quench'd, and all Faces from the South to the North, *i. e. all from one end thereof to the other* ſhall be burnt therein. 48 And all Fleſh ſhall ſee that I the Lord have kindled it: it ſhall not be quench'd. 49 Then ſaid I, Ah Lord God, they ſay of me, Doth he not ſpeak Parables? *i. e. they make this an Argument for Diſregarding what I ſay, that I uſe ſo many Similitudes and Metaphorical Expreſſions, that they cant diſcover my Meaning.*

V. The Jews are further *threaten'd* with being *cruelly Slaughter'd* by the Chaldeans.

Chap. XXI. And the Word of the Lord came unto me, ſaying, 2 Son of Man, ſet thy Face toward Jeruſalem, and drop thy Word toward the Holy places, *i. e. the Temple and its Courts*, and propheſy againſt the land of Iſrael, *in plain Terms and without ſuch Parabolical Expreſſions as they afore* (*Chap.* 20. 49.) *complain'd of.* 3 And ſay to the land of Iſrael, Thus ſaith the Lord, Behold, I am againſt thee, and will draw forth my Sword out of his Sheath, *i. e. will ſend againſt you the King of Babylon as the Inſtrument of my Vengeance*, and will cut off from thee (*l*) the Righteous, *i. e. ſuch as may be ſaid to be Righteous only, inaſmuch as they are not yet of Age to diſcern between Good*

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(*k*) Inſtruction and ſo Prophecy is fitly compar'd to Rain or Dew; for as Rain or Dew refreſhes the Earth, and tends to make it Fruitful; ſo do's ſound Inſtruction refreſh the Soul or Mind, and tends to make it Fruitful of Good Works. See Deut. 32. 2.

(*l*) That hereby are *not to* be underſtood ſuch as were *properly* or *poſitively Righteous*, inaſmuch as being of Years to judge between Good and Evil, they did *actually chuſe* or *prefer* Good, ſeems evident from Chap. 9. 4. Children either in Years or Diſcretion may be ſo far ſaid to be *negatively Righteous*, as that they do

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and Evil, as Children or the like, and the Wicked. 4 Seeing then that I will cut off from thee the Righteous and the Wicked, therefore ſhall my Sword go forth out of his Sheath againſt all Fleſh from the South to the North, *i. e. from one end of the Land to the other*; 5 that all Fleſh may know *by the Extraordinarineſs of the Judgment*, that I the Lord have drawn forth my Sword out of his Sheath: it ſhall not return any more *into its Sheath, till it has executed my Commands.* 6 Sigh therefore, thou Son of Man, with the breaking of thy Loins, *i. e. as if thou wouldſt break thy Heart*; and with Bitterneſs ſigh before their eyes. 7 And it ſhall be, when they ſay unto thee, Wherefore ſigheſt thou? that thou ſhalt anſwer, For the Tidings *I have receiv'd from God of the dreadful Judgments that are coming on the land of Iſrael*, becauſe it cometh *or ſhall certainly be brought to paſs*, and every Heart ſhall melt, and all Hands ſhall be feeble, and every Spirit ſhall faint, and all Knees ſhall be weak as Water: behold, it cometh, and ſhall be brought to paſs, ſaith the Lord God. 8 Again, the Word of the Lord came unto me, ſaying, 9 Son of Man, propheſy and ſay, Thus ſaith the Lord, Say, A Sword, a Sword is ſharpned, and alſo furbiſhed. 10 It is ſharpned to make a ſore Slaughter, it is furbiſhed that it may glitter: ſhould we then make Mirth? it contemneth the Rod of my Son, as every Tree, *i. e. the ſaid Sword ſhall make no Diſtinction between the Branches of the Royal Family, deſcended of David and Solomon, whom I honour'd with the Title of my Sons, and the Common People.* 11 And he hath given it to be furbiſhed, that it may be handled: the Sword is ſharpned, and it is furbiſhed to give it into the Hand of the Slayer, *viz. the King of Babylon.* 12 Cry and howl, Son of Man, for it ſhall be upon my People, it ſhall be upon all the Princes of Iſrael: Terrors, by reaſon of the Sword, ſhall be upon my People: ſmite therefore upon thy Thigh. 13 Becauſe it is a *ſore* Trial *or Calamity*; * even what *Trial muſt it be*, if the Sword contemn even the Rod, *i. e. Scepter or Royal Family, cutting it off ſo that* it ſhall be no more *until Chriſt comes?* (*as v.* 27.) ſays the Lord God. 14 Thou therefore, Son of Man, propheſy, and ſmite thine Hands together; * for the Sword ſhall be doubled the third time, *i. e. the Stroke thereof ſhall be often repeated*, the Sword of the Slain: * it, *which I ſpeak of*, is the Sword of the great Men that are ſlain, which entreth into their privy Chambers *to hide themſelves.* 15 I have ſet the Point *or Deſtruction* of the Sword againſt all their Gates, that their Heart may faint, and their Ruins be multiplied: ah, it is made bright, it is * ſharpned for the Slaughter. 16 Go thee, *my*

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do not any thing which they *know to be Evil*; and in this the *Children* &c. of the idolatrous Jews may be ſaid to be Righteous, and yet God might ſee fit to let them be ſlain as well as and for the Sins and Puniſhment of their Parents.

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Sword, one Way or other, either on the right Hand, or on the left, whitherſoever thy Face it ſet, *i. e. go all over the Land without reſtraint.* 17 I will alſo ſmite mine Hands together, *to expreſs my Indignation at their Provocations*, and I will cauſe my Fury to reſt: I the Lord have ſaid it.

VI. The *Manner* of *Nebuchadnezzar's* being induc'd to *beſiege Jeruſalem* before *Rabbath* is foretold.

18 The Word of the Lord came unto me again, ſaying, 19 Alſo thou Son of Man, appoint *or draw* thee two Ways, that the Sword of the King of Babylon may come: both * of them, *viz. Ways* ſhall come forth out of one Land, *viz. Chaldea*, and chooſe thou a Place, chooſe it at the head of the Way to the City, *i. e. draw one Way or Road coming from Babylon, and at a proper place dividing it ſelf into two Ways, each leading to a City, as follows.* 20 Appoint a Way, that the Sword may come to Rabbath of the Ammonites, and to Judah in Jeruſalem the defenced, *i. e. where the Way parts, there draw one Way leading to Rabbath the chief City of the Ammonites, and the other Way leading to the ſtrong City of Jeruſalem in Judah, one of which the King of Babylon ſhall take according as he ſhall be directed by Divination.* 21 For the King of Babylon ſtood, *i. e. ſhall certainly ſtand* at the parting of the Way, at the head of the two Ways, to uſe Divination *in order to direct him which Way to take, and he uſed three ſorts of Divination, viz.* he (*m*) mingled his Arrows, he conſulted with Images, he looked in the Liver. 22 * To his right Hand was *he directed to go by* the Divination, *even* for *or againſt* Jeruſalem, to appoint Captains, to open the mouth in the Slaughter, to lift up the voice with Shouting, *i. e. to appoint Captains whoſe Office it was to encourage the Army to fall on their Enemies and to deſtroy them, and to this end* to appoint battering Rams againſt the Gates, to caſt a Mount, and to build a Fort. 23 And it ſhall be unto them as a falſe Divination in their ſight, *i. e. Zedekiah and his Courtiers ſhall deſpiſe the Chaldeans thus coming againſt them, as being grounded on the falſe Arts of Divination, whereas God ſhall ſend them for a Puniſhment* to them that have ſworn Oaths, *viz. Zedekiah &c. that have ſworn Fealty to the King of Babylon, and have broke the ſaid Oath*: but he, *viz. God or Nebuchadnezzar* will call to remembrance the Iniquity *or breach of their Oath*, that they may be taken, *i. e. ſo that they ſhall be taken Priſoners.* 24 Therefore thus ſaith the Lord God, Becauſe ye have made your Iniquity to be remembred, in that your Tranſgreſſions are diſcover'd,

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(*m*) This Senſe agrees beſt with the way of *Divining by Arrows*, as Mr *Lowth* obſerves, according to the Account given thereof by St *Jerom*, which is this, viz. the Names of the Cities intended to be aſſaulted being wrote on ſeveral Arrows, and theſe put promiſcuouſly all together in a Quiver, they were drawn out thence as Lots are drawn; and that City, whoſe Name was writ on the Arrow firſt drawn, was the City firſt aſſaulted.

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ſo that in all your Doings your Sins do appear: becauſe, I ſay, that ye are come to remembrance, *i. e. becauſe your Sins cry to Heaven for Vengeance*, ye ſhall be taken with the Hand, *i. e. fall into the Hands and Power of Nebuchadnezzar.* 25 And thou profane wicked Prince of Iſrael, *viz. Zedekiah, that haſt had no regard to the ſolemn Oath taken by thee in God's Name*, whoſe day *of Puniſhment* is come, when *the* Iniquity *of him and his Courtiers* ſhall have an End *by their being put to Death or carried into Captivity.* 26 Thus ſaith the Lord God, Remove the Diadem, and take off the Crown *from thee, for thy Kingdom is at an End*: this ſhall not be the ſame, *i. e. things ſhall not continue in this preſent State. I will* exalt him that is low, *i. e. Chriſt from an obſcure Condition to the Supream Degree of Sovereignty*, and abaſe him that is high, *i. e. bring down Zedekiah from his Kingly Dignity.* 27 *To ſhew the Certainty of it. I repeat the ſame three times, viz. that* I will overturn, overturn, overturn it, *viz. the preſent Regal Authority or Kingdom of the Jews*, and it ſhall be no more, *i. e. there ſhall be no more Kings of the true Royal Family of David*, until He, *viz. Chriſt* come whoſe right it is, and I will give it him.

VII. *Nebuchadnezzar's invading the Ammonites & taking Rabbath* is foretold.

28 And thou, Son of Man, propheſy and ſay, Thus ſays the Lord God concerning the Ammonites, and concerning their Reproach *of the Jews for their Calamities*, even ſay thou, The Sword, the Sword is drawn: for the Slaughter it is furbiſhed, to conſume becauſe of the Glittering, *i.e. the Chaldeans ſhall in like manner come againſt and deſtroy you as they ſhall the Jews.* 29 Whilſt they ſee Vanity unto thee, whilſt they divine a Ly unto thee, *i. e. whilſt thy falſe Diviners foretel nothing but happy Events to thee*; *which ſhall prove a means* to bring thee upon the Necks, *i. e. to add thee to the Number* of them that are ſlain *in Judea*, of the Wicked whoſe day is come, when their Iniquity ſhall have an End. 30 Shall I cauſe it, *viz. the Sword of the Chaldeans* to return into his Sheath? *No*: *but* I will judge thee in the place where thou waſt created, in the land of thy Nativity, *i. e. thou ſhalt not be carried captive, but be deſtroy'd in thy own Country.* 31 And I will pour out mine Indignation upon thee, I will blow againſt thee in the fire of my Wrath, and deliver thee into the hand of brutiſh Men, and skilful to deſtroy. 32 Thou ſhalt be for fuel to the Fire: thy Blood ſhall be in the midſt of the Land, thou ſhalt be no more remembred: for I the Lord have ſpoken it.

VIII. A Catalogue of the *Sins of Jeruſalem.*

Chap. XXII. Moreover, the Word of the Lord came unto me, ſaying, 2 Now thou Son of Man, wilt thou * not judge, wilt thou not judge *or condemn* the bloody City *Jeruſalem?* yea, thou ſhalt ſhew her all her Abominations. 3 Then ſay thou, Thus ſaith the Lord God, The City ſheddeth Blood in the midſt of it, that her time, *i. e. the time of her final Viſitation or Deſtruction* may come, and maketh Idols againſt her

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her ſelf, to defile her ſelf. 4 Thou art become guilty in thy Blood that thou haſt ſhed, and haſt defil'd thy ſelf in thine Idols, which thou haſt made, and thou haſt cauſed thy days, *i. e. the days of thy final Deſtruction* to draw near, and art come even unto thy *fatal* Years: therefore have I made thee a Reproach unto the Heathen, and a Mocking to all Countries. 5 Thoſe that be near, and thoſe that be far from thee, ſhall mock thee which art infamous and much vexed. 6 Behold, the Princes of Iſrael, every one were in thee to their power to ſhed Blood. 7 In thee have they ſet light by Father and Mother: in the midſt of thee have they dealt by Oppreſſion with the Stranger: in thee have they vexed the Fatherleſs and the Widow. 8 Thou haſt deſpis'd mine Holy things, and haſt profan'd my Sabbaths. 9 In thee are Men that carry Tales *or bear falſe Witneſs* to ſhed Blood: and in thee they eat *of the Sacrifices offer'd to Idols* on the Mountains: in the midſt of thee they commit Lewdneſs. 10 In thee have they diſcover'd their Father's Nakedneſs, *i. e. marry'd their Father's Wives or their own Mother-in-laws*: in thee have they humbled her that was ſet apart for Pollution, *i. e. for being then Menſtruous.* 11 And one hath committed Abomination with his Neighbour's Wife, and another hath lewdly defil'd his Daughter-in-law, and another in thee hath humbled, *i. e. laid with and debauch'd* his Siſter, his Father's Daughter. 12 In thee have they taken Gifts to ſhed Blood: thou haſt taken Uſury and Increaſe, and thou haſt greedily gain'd of thy Neighbours by Extortion, and haſt forgotten me, ſaith the Lord God.

IX. The *Burning* of *Jeruſalem* is again foretold.

13 Behold therefore I have ſmitten mine hand *out of my Indignation* at thy diſhoneſt Gain, which thou haſt made, and at thy Blood which has been *unjuſtly ſhed* in the midſt of thee. 14 Can thy Heart, (*n*) *i. e. it ſhall not be able to* endure, or can thy Hands, *i. e. they ſhall not* be ſtrong in the days that I ſhall deal with, *i. e. puniſh* thee? I the Lord have ſpoke it, and will do it 15 And I will ſcatter thee among the Heathen, and diſperſe thee in the Countries, and will conſume thy Filthineſs out of thee *by Affliction, as Droſs is conſum'd by the Fire.* 16 And thou ſhalt * be profan'd in thy ſelf in the ſight of the Heathen, *i. e. ſhalt no longer be a City holy unto me, but ſhalt be laid open as common Ground to be profan'd by the Heathen*; and thou ſhalt know that I am the Lord. 17 * Even the Word of the Lord came unto me, ſaying, 18 Son of Man, *whereas I ſaid* (*v.* 15.) *I will conſume thy Filthineſs out of thee, it is becauſe* the Houſe of Iſrael is to me become Droſs, all they are Braſs, and Tin, and Iron, and Lead, in the midſt of the Furnace, they are even the Droſs of Silver, *i. e. their Filthineſs may fitly be compar'd to the mixture of Droſs and baſer Metals with pure Silver.* 19 Therefore thus ſaith the Lord God, Becauſe ye

(*n*) Compare Chap. 21. 7.

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are all become Droſs, behold therefore I will gather you into the midſt of Jeruſalem. 20 As they gather Silver, and Braſs, and Iron, and Lead, and Tin into the midſt of the Furnace, to blow the Fire upon it, to melt it; ſo will I gather you in mine Anger, and in my Fury, and I will leave you there, and melt you *as it were by the Fire that ſhall deſtroy Jeruſalem.* 21 Yea, I will gather you, and blow upon you in the fire of my Wrath, and ye ſhall be melted in the midſt thereof. 22 As Silver is melted in the midſt of the Furnace, ſo ſhall ye be melted in the midſt thereof; and ye ſhall know that I the Lord have pour'd out my Fury upon you.

X. The *general Corruption* of Prophets, Prieſts, Princes, and People.

23 And the Word of the Lord came unto me, ſaying, 24 Son of Man, ſay unto her, *viz. the land of Iſrael or Judah*, Thou art the Land that is not cleanſed, nor rain'd upon in the day of Indignation, *i. e. the Admonition of my Prophets, had they been but duly receiv'd by you, would have been as Rain to have waſh'd away your Filth, ſo that it needed not to be cleans'd by Fire.* 25 There is a Conſpiracy of her *falſe* Prophets in the midſt thereof, like a roring Lion ravening the Prey: they have devour'd Souls, they have taken the Treaſure and precious Things, *i. e. they ſeduce Men to perdition for their own Gain, or take away Men's Lives by falſe Accuſations, and then ſeize on what they had*: they have made her many Widows in the midſt thereof. 26 Her Prieſts have violated my Law, and have profan'd mine holy Things: they have put no difference between the Holy and Profane, neither have they ſhew'd difference between the Unclean and the Clean, and have hid their Eyes from, *i. e. have not obſerv'd* my Sabbaths, and I am profan'd among them. 27 Her Princes in the midſt thereof are like Wolves ravening the Prey, to ſhed Blood, and to deſtroy Souls, to get diſhoneſt Gain. 28 And her Prophets (*o*) have daub'd them with untemper'd Morter, ſeeing Vanity, and divining Lies unto them, ſaying, Thus ſaith the Lord God, when the Lord hath not ſpoken. 29 The People of the Land have uſed Oppreſſion, and exerciſed Robbery, and have vexed the Poor and Needy: yea, they have oppreſſed the Stranger wrongfully. 30 And I ſought for a Man among them, that ſhould make up the (*p*) Hedge, and ſtand in the Gap before me for the Land, that I ſhould not deſtroy it: but I found none *in compariſon of the great Multitude of the Wicked.* 31 Therefore have I pour'd out mine Indignation upon them, I have conſum'd them with the fire of my Wrath: their own Way have I recompens'd upon their Heads, ſaith the Lord God.

XI. The *Puniſhment of Samaria* for her *Sins* is rehearſed.

Chap. XXIII. The Word of the Lord came again unto me, ſaying, 2 Son of Man, there were two Women, *i. e. Nations or Kingdoms, viz. that of Iſrael or Samaria, and that of Judah or Jeruſalem*, the Daughters

(*o*) See Chap. 13. 10. (*p*) See Chap. 13. 5.

of

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of one Mother, *i. e. the Deſcendents of Sarah or Rebekah.* 3 And they committed Whoredoms in Egypt, they committed Whoredoms in their (*q*) Youth: there were their Breaſts preſs'd, and there they bruis'd the teats of their Virginity, *i. e. there they began to corrupt their Ways and turn to Idolatry.* 4 And the names of them were Aholah the elder, and Aholibah her Siſter: and they were mine, and they bare Sons and Daughters: thus were their names, Samaria is Aholah, *which name ſignifies her Tent or Tabernacle, implying that Samaria had a Tabernacle or Place for publick Worſhip, but of her own Deviſing*; and Jeruſalem Aholibah, *which name ſignifies my Tent or Tabernacle is in her, foraſmuch as God's Tabernacle and afterwards Temple was placed at Jeruſalem by his Appointment.* 5 And Aholah play'd the Harlot when ſhe was mine, *i. e. after ſhe had liv'd in Covenant with me, and attended on my Service and Worſhip in the time of the Judges, and of David and Solomon, ſhe fell into Idolatry and eſtabliſh'd it by Law,* and ſhe doted on her Lovers, *i. e. her foreign Allies, eſpecially* on the Aſſyrians her Neighbours, 6 which were clothed with Blue, Captains and Rulers, all of them deſirable young Men, Horſemen riding upon Horſes. 7 Thus ſhe committed her Whoredoms with them, with all them that were the choſen Men of Aſſyria, and with all on whom ſhe doted, with all their Idols ſhe defil'd her ſelf. 8 Neither left ſhe her Whoredoms brought from Egypt: for (*r*) in her Youth they lay with her, and they bruis'd the breaſts of her Virginity, and pour'd their Whoredom upon her. 9 Wherefore I have deliver'd her into the hand of her Lovers, into the hand of the Aſſyrians, upon whom ſhe doted. 10 Theſe diſcover'd her Nakedneſs, *even* they took her Sons and her Daughters, *and carried them away Naked into Captivity*, and ſlew *the Reſt of* her with the Sword; and ſhe became *a* famous *or remarkable Inſtance of my Vengeance on her* among Women, *i. e. other Cities and Nations*: for they had executed *my* Judgment upon her.

XII. The *Sins* of *Jeruſalem* are re-hears'd, as *worſe* or *greater* than thoſe of *Samaria*.

11 And when her Siſter Aholibah ſaw this, *inſtead of taking Warning thereby*, ſhe was more corrupt in her inordinate Love than ſhe, and in her Whoredoms more than her Siſter in her Whoredoms. 12 She doted *in the days of Ahaz* upon the Aſſyrians her Neighbours, Captains and Rulers clothed moſt gorgeouſly, Horſemen riding upon Horſes, all of them deſirable young Men. 13 Then I ſaw that ſhe was defil'd, that they, *viz. Jeruſalem as well as Samaria* took both one way *of obſti-*

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(*q*) The *youthful* State of Iſrael is all along in Scripture taken to denote the Time of their *being in Egypt*, and the Time *next after their Departure* out of Egypt; becauſe *in Egypt* it was that they grew to ſuch a Multitude as to become a *People* or *Nation*, and *at the Time of their Departure* out of Egypt God began *firſt to own them for his People*, as Chap. 16. 8 &c. (*r*) See v. 3.

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nately going on in Idolatry: 14 and that ſhe, *viz. Jeruſalem* increas'd her Whoredoms: for when ſhe ſaw Men * pictur'd upon the Wall, the Images of *the deify'd Heroes worſhip'd by* the Chaldeans pictur'd with Vermilion, 15 girded with Girdles upon their Loins, exceeding in dy'd Attire upon their Heads, all of them Princes to look to, after the manner of the Babylonians of Chaldea, the land of their Nativity: 16 and aſſoon as ſhe ſaw them with her Eyes, ſhe doted upon them, and ſent Meſſengers unto them into Chaldea *to learn the manner how their ſaid Idols were to be worſhip'd.* 17 And the Babylonians came to her into the bed of Love, * that is, they defil'd her with their Whoredom, and ſhe was polluted with them; and *after ſome time* her Mind was alienated from them, *ſhe breaking the Covenant which Jehoiachin firſt and afterward Zedekiah made with the Babylonians, and making a League with Egypt.* 18 So ſhe diſcover'd her Whoredoms, and diſcover'd her Nakedneſs: then my Mind was alienated from her, like as my Mind was alienated from her Siſter. 19 Yet ſhe multiply'd her Whoredoms, in calling to remembrance the days of her Youth, wherein ſhe had play'd the Harlot in the land of Egypt. 20 For ſhe doted upon their Paramours, *i. e. the Idols of the Egyptians*, whoſe (*s*) fleſh is as the fleſh of Aſſes, and whoſe iſſue is like the iſſue of Horſes, *i. e. whoſe Luſts are remarkable, and Rites of Idolatry moſt impure and brutiſh.* 21 Thus thou calledſt to remembrance the lewdneſs of thy Youth, in bruiſing thy teats by the Egyptians, for the (*t*) paps of thy Youth, *i. e. thus thou didſt fall into the ſame moſt impure Idolatry, as thou waſt guilty of in Egypt when thou waſt there as it were in the youthful State of thy Nation.*

XIII. *Jeruſalem* is threaten'd with *Judgments* very great, and ſo but *ſuitable* to her Sins.

22 Therefore, O Aholibah, thus ſaith the Lord God, Behold, I will raiſe up thy Lovers againſt thee, from whom thy Mind is alienated, and I will bring them againſt thee on every ſide; 23 the Babylonians, and all the Chaldeans, *even of the Provinces of* (*u*) Pekod, and Shoa, and Coa, and all the Aſſyrians with them: all of them deſirable young Men, Captains and Rulers, great Lords and renown'd, all of them riding upon Horſes. 24 And they ſhall come againſt thee with Chariots, Wagons, and Wheels, and with an Aſſembly of People, which ſhall ſet againſt thee Buckler, and Shield, and Helmet round about: and I will ſet Judgment before them, *i. e. I will deliver thee into their Power as the Miniſters of my Juſtice*, and they ſhall judge thee according to their Judgments, *i. e. ſhall make thy Puniſhment ſuitable to thy Guilt.* 25 And I will ſet my Jealouſy againſt thee, and they ſhall deal furiouſly with thee, *i. e. I will cauſe them to puniſh thee with that Fury, with which a Man in the rage of Jealouſy treats a Wife that has been unfaithful to*

(*s*) See Chap. 16. 26. (*t*) See v. 3. (*u*) See Jerem. 50. 21.

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his Bed: *even* they ſhall take away thy Noſe, and thy Ears, *i. e. as Husbands in that Caſe render thoſe Women deform'd, whoſe Beauty has been too pleaſing to Strangers, ſo the Chaldeans ſhall deface all the Glory and Ornaments of Jeruſalem*: and thy Remnant ſhall fall by the Sword: they ſhall take thy Sons and thy Daughters, and thy Reſidue ſhall be devour'd by the Fire. 26 They ſhall alſo ſtrip thee out of thy Clothes, and take away thy fair Jewels. 27 Thus will I make thy Lewdneſs to ceaſe from thee, and thy Whoredom brought from the land of Egypt: ſo that thou ſhalt not lift up thine Eyes unto them, nor remember Egypt any more. 28 For thus ſaith the Lord God, Behold, I will deliver thee into the hand of them whom thou hateſt, into the hand of them from whom thy Mind is alienated, *i. e. the Chaldeans*. 29 And they ſhall deal with thee hatefully, and ſhall take away all *the Fruits of* thy Labour, and ſhall leave thee naked and bare, and the Nakedneſs of thy Whoredoms ſhall be diſcover'd, both thy Lewdneſs and thy Whoredoms. 30 I will do theſe things unto thee, becauſe thou haſt gone a whoring after the Heathen, and becauſe thou art polluted with their Idols. 31 Thou haſt walked in the Way of thy Siſter, therefore will I give her Cup into thine hand, *i. e. I will puniſh thee in like manner as I have puniſh'd her*. 32 Thus ſaith the Lord God, Thou ſhalt drink of thy Siſter's Cup deep and large: thou ſhalt be laugh'd to ſcorn, and had in deriſion; it containeth much. 33 Thou ſhalt be fill'd with Drunkenneſs and Sorrow, with the Cup of Aſtoniſhment and Deſolation, with the Cup of thy ſiſter Samaria. 34 Thou (*w*) ſhalt even drink it and ſuck it out, *i. e. as thy Sins are aggravated by ſeveral Circumſtances above the Sins of Samaria, ſo thy Affliction and Puniſhment ſhall be greater*: and thou ſhalt break the Sherds thereof, *i. e. as Perſons mad-drunk are wont to break their Cups, ſo thy Affliction ſhall be ſo great as to make thee act like one raving mad*; and *as ſuch an one thou ſhalt* pluck off thy own Breaſts *or be ready to tear thy ſelf to pieces*: for I have ſpoken it, ſaith the Lord God. 35 Therefore thus ſaith the Lord God, Becauſe thou haſt forgotten me, and caſt me behind thy Back, *i. e. haſt ſhew'd the utmoſt Contempt and Averſion to me*, therefore bear thou alſo *the due Puniſhment of* thy Lewdneſs and thy Whoredoms.

XIV. *Jeruſalem* is threaten'd with *Deſtruction*, and the *Captivity* of her Inhabitants.

36 The Lord ſaid moreover unto me, Son of Man, wilt thou *not judge Aholah and Aholibah? yea, declare unto them their Abominations; 37 that they have committed Adultery, and Blood is in their hands, *i. e. they have ſhed innocent Blood, particularly in ſacrificing their Children*; *even with their Idols have they committed Adultery, and have alſo cauſed their Sons, whom they bare unto me, to paſs for them thro' Fire to devour them. 38 Moreover, this they have done unto me: they have defil'd my Sanctuary in the ſame day, and have profan'd

(*w*) Compare Jerem. 25. 15.

my

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my Sabbaths. 39 For when they had ſlain their Children to their Idols, then they came the ſame day into my Sanctuary to profane it; and lo, thus have they done in the midſt of mine Houſe. 40 And furthermore, that ye have ſent for Men to come from far, unto whom a Meſſenger was ſent, and lo, they came, for whom thou didſt waſh thy ſelf, paintedſt thy Eyes, and deckedſt thy ſelf with Ornaments, *i. e. ye have courted the Alliance of foreign Nations by complying with their Idolatries; the Methods of which Courtſhip may fitly be repreſented by the Methods uſed by Harlots to recommend themſelves to new Lovers*: 41 and ſatteſt upon a ſtately Bed, and a Table prepar'd before it, whereupon thou haſt ſet mine Incenſe and mine Oyl *as an Offering unto thy Idols, of which and the Sacrifices made thereto thou didſt partake with other foreign Idolaters.* 42 And a voice of a Multitude being at eaſe with her, *i. e. all expreſſions of Joy, as Muſick and Dancing, were heard at theſe idolatrous Meetings*: and with the Men of the common Sort were brought Sabeans from the Wilderneſs *or Arabia Deſerta, which were eſteem'd but a mean People in compariſon of Others, with whom neverthleſs my People committed Idolatry, as common Harlots proſtitute themſelves to any Comners, even thoſe of mean Condition*: *whence the Sabeans are ſaid to be ſome of thoſe* which put Bracelets upon their Hands, and beautiful Crowns upon their Heads, *i. e. on the Heads of Aholah and Aholibah, theſe being Ornaments uſually preſented by Lovers to their Miſtreſſes.* 43 Then ſaid I unto her, *viz. Aholah as well as Aholibah*, that was old in Adulteries, Will they now commit Whoredoms with her, and ſhe with them? 44 Yet they went in unto her, as they go in unto a Woman that playeth the Harlot: ſo they went in unto Aholah and unto Aholibah the lewd Women. *By which two laſt Verſes is denoted, that tho' long Experience and Years were ſufficient to have convinc'd both Samaria and Jeruſalem of the folly of their ſinful Courſes, yet they would not leave them off to the very laſt, or till an End was put to them by deſtroying them.* 45 * Therefore the righteous Men, *viz my Prophets* ſhall judge them, *i. e. ſhall foretel the Judgments that ſhall come upon them*, after the manner of Adultereſſes, and after the manner of Women that ſhed Blood; becauſe they are Adultereſſes, and Blood is in their Hands. 46 For thus ſaith the Lord God, I will bring up a Company, *i. e. the Chaldeans* upon them, and will give them *into their Hands* to be remov'd and ſpoil'd. 47 And the Company ſhall ſtone them with Stones, and diſpatch them with their Swords; they ſhall ſlay their Sons and their Daughters, and burn up their Houſes with Fire. 48 Thus will I cauſe Lewdneſs to ceaſe out of the Land, that all Women may be taught not to do after your Lewdneſs. 49 And they ſhall recompenſe your Lewdneſs upon you, and ye ſhall bear the Sins of your Idols, *i. e. the puniſhment due to your Sin of Idolatry*; and ye ſhall know that I am the Lord God.

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SECTION VI.

Containing such Prophecies as were vouchsafed to Ezekiel *in the ninth Year of* Jehoiachin's *and his own Captivity; which take up Chap. XXIV and XXV.*

June 16.

I. Under the Figure of a *Boiling Pot* is shewn the Destruction of *Jeruſalem* and her *Inhabitants* &c.

Chap. XXIV. Again in the ninth Year *of my Captivity*, in the tenth Month *anſwering moſtly to our December*, in the tenth day of the Month, the Word of the Lord came unto me, ſaying, 2 Son of Man, write *down for better Remembrance thereof* the Name, *i. e. the Month and number* of the Day, even of this ſame Day: *for* the King of Babylon ſet himſelf againſt Jeruſalem this ſame Day. 3 And utter a Parable unto the rebellious Houſe, and ſay unto them, Thus ſaith the Lord God, Set on a Pot *repreſenting Jeruſalem*, ſet it on, and alſo pour Water into it. 4 Gather the Pieces thereof into it, even every good Piece, the Thigh, and the Shoulder, fill it with the choice Bones, *the ſaid chief Pieces and Bones repreſenting the chief Citizens of Jeruſalem.* 5 Take the Choice of the Flock *denoting the Chief of the whole Kingdom, viz. the King and Princes*: and burn alſo the Bones *of thoſe who have been unjuſtly ſlain* under it, *to denote that their Blood cries for Vengeance, and kindles God's Anger like Fire*; and make it boyl well, *to denote the City's being burnt with Fire*, and let them * boyl the Bones of it therein, *to denote the Deſtruction of the chief Men of the City and Kingdom.* 6 Wherefore thus ſaith the Lord God, Wo to the bloody City, to the Pot whoſe Scum is therein, and whoſe Scum is not gone out of it, *i. e. whoſe Filthineſs is not purg'd out of it*: bring it, *viz. what is put into the Pot when well boiled*, out piece by piece, *to denote the principal Men of the City and Country being carried out of the City by the Chaldeans, and* let no Lot fall upon it, *as Conquerors are wont to caſt Lots to ſhew what Share of the Conquer'd ſhall be ſav'd, foraſmuch as None in a manner of the principal Inhabitants of Jeruſalem or Judah ſhall be ſav'd, but all ſlain.* 7 For her Blood, *i. e. the Blood of thoſe unjuſtly ſlain* is in the midſt of her, ſhe ſet it upon the top of a Rock, *i. e. ſhe ſhed innocent Blood openly and without any Shame*: ſhe pour'd it not upon the Ground to cover it with Duſt, *i. e. ſhe was ſo far from being aſham'd of ſhedding Blood, that ſhe did not cover it ſo much as the Law* (x) *requires, even the Blood of Beaſts to be cover'd, in order to give Men an averſion to the ſight of Blood*: 8 that it might, *i. e. which has been the means to* cauſe *my* Fury to come up *and* to take vengeance *on her. For accordingly* I have ſet her Blood upon the top of a rock, that it ſhould not be cover'd, *i. e. her Puniſhment ſhall be as notorious in the ſight of the World as her Sin was.*

(x) Levit. 17. 13.

9 There-

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9 Therefore thus ſaith the Lord God, Wo to the bloody City, I will even make the Pile for Fire great, *i. e. Multitudes of her Inhabitants ſhall be conſum'd like Fuel in the Fire.* 10 Heap on Wood, kindle the Fire, conſume the Fleſh, and Spice it well, *to denote that the Chaldeans ſhall be as much ſet on deſtroying the City and Inhabitants, as hungry People are greedy of devouring Meat well ſpic'd and dreſs'd*, and let the Bones *as well as Fleſh put into the Pot* be burnt, *to denote the utter Deſtruction of the Inhabitants repreſented by the ſaid Fleſh and Bones.* 11 Then ſet it empty upon the Coals thereof, that the Braſs of it may be hot, and may burn, *to denote the Burning of the City it ſelf*, and that the Filthineſs of it may be molten in it, that the Scum of it may be conſum'd, *i. e. that ſo an end may be put to the Wickedneſs committed therein.* 12 She has wearied her ſelf with Lies *or Idols, ſometimes worſhipping one, ſometimes another, and in vain ſeeking Relief from them*; and her great Scum went not forth out of her, *i. e. all my Admonitions avail'd nothing to turn her from Idolatry*: *therefore* her Scum ſhall be in the Fire, *i. e. the Fire ſhall conſume and ſo purge her and her Sins.* 13 In thy Filthineſs is Lewdneſs, *i. e. thou art ſhameleſs and incorrigible in thy Sins*: becauſe I have purg'd, *i. e. done what was requiſite to purge or convert* thee, and thou waſt not purg'd; thou ſhalt not be purg'd from thy Filthineſs, *i. e. I will not endeavour to purge thee* any more, till I *cauſe my Fury to reſt upon thee. 14 I the Lord have ſpoken it, it ſhall come to paſs, and I will do it, I will not go back, neither will I ſpare, neither will I repent; according to thy ways, and according to thy doings ſhall they judge thee, ſaith the Lord God.

II. The *Deſtruction* of the *Temple* is *ſhewn* by the *Death* of Ezekiel's *Wife.*

15 Alſo the Word of the Lord came unto me, ſaying, 16 Son of Man, behold, I take away from thee the deſire of thine Eyes, *i. e. thy Wife who is the object of thy Love and Affection*, with a Stroke *or ſuddenly*: yet neither ſhalt thou mourn nor weep, neither ſhall thy tears run down. 17 Forbear to cry, make no mourning for the Dead, bind the tire, (*y*) *i. e. uſe the ordinary dreſs* of thy Head upon thee, and put on thy ſhoes upon thy Feet *as uſual*, and cover not thy Lips *or Face as Mourners do*, and eat not the Bread of Men, *i. e. partake not of the mourning Feaſt that Relations uſe to make for the Funerals of their Friends.* 18 So I ſpoke *or foretold the death of my Wife* unto the People in the Morning, and at the Evening *next after* my Wife died; and I did in the *morrow* Morning as I was commanded, *viz. uſed no token of Mourning.* 19 And the People ſaid unto me *in deriſion*, Wilt thou not tell us what theſe things are to us, that thou doſt ſo? 20 Then I anſwer'd them, The Word of the Lord came unto me, ſaying, 21 Speak unto the Houſe of Iſrael, Thus ſaith the Lord God, Behold, I will

(*y*) Mourners were wont to go bare-headed, or even ſhaven, and bare-foot.

deliver

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deliver my Temple into the hand of the Heathen, and they ſhall profane my Sanctuary, the excellency of your Strength, *i. e. wherein you placed your Glory, and thought my Reſidence there your greateſt Protection*; the deſire of your Eyes *or what ye love to behold and admire for its Beauty*, and that which your Soul pities, *i. e. whoſe Deſtruction will affect you with a tender Compaſſion*: and your Sons and your Daughters whom ye have left *behind in the City when you were carried captive*, ſhall fall by the Sword. 22 And ye ſhall do as I have done: ye ſhall not cover your Lips, nor eat the Bread of Men. 23 And your tires ſhall be upon your Heads, and your ſhoes upon your Feet: ye ſhall not mourn, nor weep, *i. e. the Chaldeans your Conquerors ſhall not permit you to ſhew any token of Mourning for thoſe that ſhall be deſtroy'd with Jeruſalem, tho' they are your neareſt Relations, by reaſon of their Perfidiouſneſs to the Chaldeans*, but ye ſhall pine away for your Iniquities *by a lingring conceal'd Grief*, and mourn one towards *or for* another *only in Secret, which ſhall make your Grief to be the means of your Pining away, foraſmuch as for want of Vent it ſhall work the more on your bodily Strength and decay it.* 24 Thus Ezekiel is unto you a Sign: according to all that he has done, *in uſing no outward expreſſion of Mourning for his Wife*, ſhall ye do, *in uſing no outward expreſſion of Mourning for your neareſt Relations, nor yet for the Deſtruction of the Temple, which you admire and glory in ſo much*: and when this cometh *to paſs, thereby* ye ſhall know that I am the Lord God. 25 Alſo thou Son of Man, ſhall it not be in the day when I take from them their Strength, the joy of their Glory, the deſire of their Eyes, *i. e. the Temple*; and that whereupon they ſet their Minds *or Affections, viz.* their Sons and their Daughters; 26 that he that eſcapes in that day, ſhall come unto thee, to cauſe thee to hear it with thine Ears? *relating the ſaid Events unto thee as a moſt convincing Proof to them of the Truth of thy Predictions, and that I am the only true Lord God who reveal'd theſe things unto thee aforehand.* 27 *And whereas from this time to the time when the News comes of the City's being taken &c. thou ſhalt not propheſy any more to the Jews, but in reſpect of foreign Nations,* (*as in the following Chapters to the end of Chap.* 32.) In that day, *viz. when the News is come of Jeruſalem's being taken &c.* ſhall thy Mouth be open'd to him which is eſcaped, and thou ſhalt ſpeak, and be no more dumb, and thou ſhalt be a Sign unto them, *i. e. it ſhall be known by the Event's anſwering to thy Prophecies, that thou waſt herein appointed by me to be a Sign unto them,* and *ſo* they ſhall know that I am the Lord.

III. A Prophecy againſt the *Ammonites.*

Chap. XXV. The Word of the Lord came again unto me, ſaying, 2 Son of Man, ſet thy Face *and direct thy Speech* againſt the (z) Ammonites, and propheſy againſt them; 3 and ſay unto the Ammonites, Hear the Word of the Lord God, Thus ſaith the Lord God, Becauſe thou

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thou ſaidſt, Aha, againſt my Sanctuary, when it was profan'd, *i. e. becauſe thou didſt rejoice when my Temple was deliver'd into the hands of the Heathens or Chaldeans and profan'd by them*; and againſt the Land of Iſrael, when it was deſolate, and againſt the Houſe of Judah, when they went into Captivity; 4 behold therefore, I will deliver thee to the Men of the Eaſt, *i. e. Chaldeans* for a Poſſeſſion, and they ſhall ſet their Palaces in thee, and make their Dwellings in thee: they ſhall eat thy Fruit, and they ſhall drink thy Milk, (*a*) *which is thy chief Suſtenance.* 5 And I will make Rabbah *your chief City* a Stable for Camels, and the Ammonites a Couching-place for Flocks, *i. e. Graſs ſhall grow where Rabbah now ſtands, ſo utterly ſhall it be deſtroy'd*: and ye ſhall know that I am the Lord. 6 For thus ſaith the Lord God, Becauſe thou haſt clapped thine Hands, and ſtamp'd with the Feet, and rejoic'd in heart with all thy deſpite againſt the land of Iſrael: 7 behold therefore, I will ſtretch out my hand upon thee, and will deliver thee for a Spoil to the Heathen, and I will cut thee off from the People, and I will cauſe thee to periſh out of the Countries: I will deſtroy thee, and thou ſhalt know that I am the Lord.

IV. A Prophecy againſt the *Moabites.*

8 Thus ſaith the Lord God, Becauſe that Moab and Seir *or Edom* do ſay, Behold, the Houſe of Judah is like unto all the Heathen, *i. e. the Jews are no longer diſtinguiſh'd from their Neighbours by the viſible Protection of the God whom they worſhip*: 9 therefore *firſt as for Moab*, behold, I will open *a paſſage on* the Side *or Frontier* of Moab, *even* from the Cities, from his Cities which are on his Frontiers, *ſo that his Enemies ſhall enter quite into* the glory *or beſt part* of the Country, *and ſhall take* Beth-jeſhimoth, Baal-meon, and Kiriathaim. 10 *I will make ſuch a Paſſage* unto the Men of the Eaſt *or Chaldeans, who ſhall ſubdue Moab together* with the Ammonites, and will give them, *viz. Moab* in poſſeſſion *to the ſaid Men of the Eaſt, ſo* that *Moab as well as* the Ammonites may *or ſhall* not be (*b*) remember'd among the Nations. 11 And I will execute Judgments upon Moab, and they ſhall know that I am the Lord.

V. A Prophecy againſt the *Edomites.*

12 *And as for Seir or Edom mention'd v.* 8. Thus ſaith the Lord God, Becauſe that Edom hath dealt againſt the Houſe of Judah, by taking vengeance *of the Jews for Jacob's getting away the right of Primogeniture from Edom or Eſau the Father of their Nation, and for the Kings*

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(*z*) Concerning the fulfilling of theſe Prophecies read Dean *Prideaux's* Connexion of the Hiſt. of the Old and New Teſt. Part 1. under An. 584. before the Common Æra of Chriſt or the *twenty firſt* year of *Nebuchadnezzar.*

(*a*) For their Riches chiefly conſiſted in their Cattle.

(*b*) This is long ſince come to paſs, there being now, nor having been for a long time, any People that go by the name of *Ammon* or *Moab.*

of

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of Iſrael or Judah afterward ſubduing them, and making them their Tributaries for a long time; and has greatly offended and reveng'd, *i. e. by thus revenging* himſelf upon them: 13 Therefore thus ſaith the Lord God, I will alſo ſtretch out mine hand upon Edom, and will cut off Man and Beaſt from it, and I will make it deſolate from Teman, and they * ſhall fall by the Sword (*c*) unto Dedan. 14 And I will lay *or execute* my vengeance upon Edom, *even* by the hand of my People Iſrael, *on whom Edom has thus reveng'd himſelf*, (*as v.* 12.) and they ſhall do in Edom according to mine Anger, and according to my Fury, and they, *viz. the Edomites* ſhall know *that what thus befals them, is* my Vengeance *on them*, ſays the Lord God, *foraſmuch as the ſame ſhall be brought on them by the hands of my People Iſrael: which was accordingly brought to paſs* (*d*) *under the Conduct of Judas Maccabeus, and under the Highprieſt Hircanus, which laſt made an entire Conqueſt of their Country.*

VI. A Prophecy againſt the *Philiſtines.*

15 Thus ſaith the Lord God, Becauſe the Philiſtines have dealt *againſt the Houſe of Judah* by Revenge, and have taken vengeance with a deſpiteful Heart, *even ſo as to endeavour* to deſtroy it for the old Hatred, *i. e. for the Hatred they have born them from of Old*: 16 therefore thus ſaith the Lord God, Behold, I will ſtretch out mine hand upon the Philiſtines, and I will cut off the Cherethims *a valiant Tribe of that People*, and deſtroy the Remnant of *them that dwell on* the Sea-coaſt *of the Mediterranean Sea.* 17 And I will execute great vengeance upon them with furious Rebukes; and they ſhall know that I am the Lord, when I ſhall lay my vengeance upon them.

SECTION VII.

Containing the Prophecies of Ezekiel *in the* eleventh *Year of* Jehoiachin's *and his own* Captivity *againſt* Tire *and* Sidon; *which take up the* three following *Chapters.*

I. The *Deſtruction* of *Tyre* is foretold.

Chap. XXVI. And it came to paſs in the eleventh Year *of my Captivity*, in the firſt day of the *firſt* Month, *which chiefly anſwers to our March*, that the Word of the Lord came unto me, ſaying, 2 Son of Man, becauſe that Tyre has ſaid *by way of Rejoicing* againſt Jeruſalem, Aha, ſhe is broken, *i. e. taken and deſtroy'd*, that was the Gates of the

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(*c*) This, which is the marginal Rendring in our Bibles, is the preferable Rendring, foraſmuch as *Dedan* was not a Deſcendent of *Eſau* or *Edom*; and whether they afterwards incorporated with the *Edomites*, is uncertain. Hence no mention is here made of *Dedan* in the Septuagint Verſion.

(*d*) See Dean *Prideaux's* Connexion &c. Part 2. p. 307.

People,

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People, *i. e. to which City there was wont to be a vaſt Confluence of People from all parts at her ſolemn Feſtivals, partly of Jews and partly of Proſelyte Heathens*: ſhe, *i. e. her Wealth* is turn'd unto me, *i. e. is come into my Stores*: I ſhall be repleniſh'd *with the Spoiles taken in the ſaid City*, now ſhe is laid waſte, *and brought to my Marts to be ſold.* 3 Therefore thus ſaith the Lord God, Behold, I am againſt thee, O Tyre, and will cauſe many Nations to come up againſt thee, as the Sea cauſeth his Waves to come up *againſt the Shore.* 4 And they ſhall deſtroy the Walls of Tyre, and break down her Towers: I will alſo ſcrape her Duſt from her, and make her like the top of a Rock, *i. e. I will cauſe her Enemies to make ſuch an entire Riddance of her Buildings, that not ſo much as any Duſt or Rubbiſh of them ſhall be left, and nothing ſhall be ſeen but the Rocks on the Sea-ſhore in the place where the City formerly ſtood. Which is ſince made good in* (e) *reſpect both of old Tyre which ſtood on the Continent, and alſo of new Tyre which was built after the Deſtruction of old Tyre in a little Iſland not far from the Continent. For Nebuchadnezzar quite demoliſh'd old Tyre, and the Stones and Rubbiſh of it were afterwards made uſe of by Alexander the Great to carry on a Cauſey from the Continent to the Iſle where new Tyre ſtood, by which means he took that. And this latter City is ſince ſo decay'd, that there are no Remains of it left, but a few Huts for Fiſhermen to hang out their Nets a drying upon the Rocks, as follows.* 5 It ſhall be a place for the ſpreading of Nets in the midſt of the Sea: for I have ſpoken it, ſaith the Lord God, and it ſhall become a Spoil to the Nations. 6 And her Daughters which are in the Field, *i. e. the Inhabitants of the leſſer Towns or Villages, which ly open and unwall'd and further up in the Country or on the Continent, and are under the Juriſdiction of Tyre*, ſhall be ſlain by the Sword, and they ſhall know that I am the Lord.

II. The *Deſtruction of Old Tyre* by *Nebuchadnezzar* is foretold.

7 For thus ſaith the Lord God *as to old Tyre, which was that which was ſtanding and flouriſh'd in the time of Ezekiel*, Behold, I will bring upon Tyre *that now is* Nebuchadnezzar King of Babylon, a King of Kings *tributary to him*, from the North, with Horſes, and with Chariots, and with Horſemen, and Companies, and much People. 8 He ſhall ſlay with the Sword thy Daughters in the Field, and he ſhall make a Fort againſt thee, and caſt a Mount againſt thee, and lift up the Buckler againſt thee. 9 And he ſhall ſet engines of War againſt thy Walls, and with his Axes *or ſuch Inſtruments as are uſed in demoliſhing Buildings*, he ſhall break down thy Towers. 10 By reaſon of the abundance of his Horſes, their Duſt ſhall cover thee, thy Wall ſhall ſhake at the

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(e) See Dean *Prideaux's* Connexion &c. Part 1. under the eleventh Year of *Zedekiah*, and under the 19*th* and 21*ſt* and 32*d* Years of *Nebuchadnezzar*, and again under the fourth Year of *Darius*. See alſo Mr *Maundrel's* Travels p. 48.

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noiſe of the Horſemen, and of the Wheels, and of the Chariots, when he ſhall enter into thy Gates, as Men enter into a City wherein is made a Breach. 11 With the hoofs of his Horſes ſhall he tread down all thy Streets; he ſhall ſlay thy People by the Sword, and thy ſtrong Garriſons *or the Images of thy Tutelar Gods* ſhall go down to the Ground. 12 And they ſhall make a Spoil of thy Riches, and make a Prey of thy Merchandiſe, and they ſhall break down thy Walls, and deſtroy thy pleaſant Houſes, and they ſhall lay thy Stones, and thy Timber, and thy Duſt *or Rubbiſh* in the midſt of the Water, *as was done by Alexander the Great to make a Cauſey from the Continent to the Iſle on which new Tyre was built.* 13 And I will cauſe the noiſe of thy Songs to ceaſe, and the ſound of thy Harps ſhall be no more heard. 14 And I will make thee like the top of a Rock: thou ſhalt be a place to ſpreads Nets upon: thou ſhalt be built no more: for I the Lord have ſpoken it, ſaith the Lord God. 15 Thus ſaith the Lord God to Tyre, Shall not the Iſles, *i. e. the Countries that ly on the Sea-ſhore, and ſo were wont to traffick with thee by Sea,* ſhake *for fear* at the ſound *or news* of thy Fall, when the Wounded cry, when the Slaughter is made in the midſt of thee? 16 Then all the Princes *and rich Merchants* of the Sea, *viz. of Sidon, Carthage, and other Maritime Cities, to expreſs their Senſe and Concern for thy Calamity,* ſhall come down from their Thrones, and lay away their Robes, and put off their broider'd Garments: they ſhall clothe themſelves with Trembling, *i. e. with the Habit of Mourners,* they ſhall ſit upon the Ground *as Mourners are wont to do,* and ſhall tremble * at thy Ruins, and be aſtoniſh'd at *the Fall of* thee. 17 And they ſhall take up a Lamentation for thee, and ſay to thee, How art thou deſtroyed that waſt inhabited of Sea-faring Men, the renown'd City which was ſtrong in the Sea, ſhe and her Inhabitants, which *by reaſon of the Strength of her Naval Forces,* *cauſed their Terror to be on all that frequented it? 18 Now ſhall the Iſles tremble in the day of thy Fall; yea, the Iſles that are in the Sea, ſhall be troubled at thy Departure *or Captivity.* 19 For thus ſaith the Lord God, When I ſhall make thee a deſolate City, like the Cities that are not inhabited, when I ſhall bring up *thy Enemies as* the Deep upon thee, and great Waters ſhall cover thee, *i. e. thou ſhalt be utterly deſtroy'd by the Chaldeans, as if the Sea overwhelm'd thee:* 20 when I ſhall bring thee (*f*) down, with them that deſcend into the Pit, with the People of old Time, and ſhall ſet thee in the low parts of the Earth, in places deſolate of old, with them that go down to the Pit, that thou be not inhabited, *i. e. when thou ſhalt be brought to utter Deſolation, like Cities of old buried in Ruins and Oblivion:* and I ſhall ſet Glory in the land of the Living, *i. e. ſhall reſtore other Cities conquer'd by the King of Babylon to the glorious Con-*

(*f*) Compare Luke 10. 15.

dition

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dition they formerly enjoy'd among the Inhabitants of this World: 21 I will make thee a Terror *or terrible Inſtance of my Vengeance*, and thou ſhalt be no more: tho' thou be ſought for, yet ſhalt thou never be found again, *i. e. thou ſhalt never be rebuilt, but ſhalt be utterly deſtroy'd*, ſaith the Lord God.

III. The vaſt *Trade, Riches, Splendor*, and *Power* of *Tyre* is largely ſet forth.

Chap. XXVII. The Word of the Lord came again unto me, ſaying, 2 Now thou Son of Man, take up a Lamentation for Tyre, *which may be adapted not only to old Tyre which ſhall be deſtroy'd by Nebuchadnezzar, but alſo to new Tyre which ſhall be built in the neighbouring Iſle, and ſhall hereafter be deſtroy'd in like manner by Alexander the Great*: 3 and ſay unto Tyre, O thou that art ſituate at the entry of the Sea, which art a Merchant of the People for many Iſles, *i. e. which art fitted by thy Situation in reſpect of the Sea, for carrying on Trade with many other Countries lying alſo on the Sea*: Thus ſaith the Lord God, O Tyre, thou haſt ſaid *in the pride of thy Heart*, I am of perfect Beauty, *i. e. the Strength of my Navy and Fortreſſes are every way compleat and beautiful, and I am furniſh'd with all Accommodations that can make me conſiderable in the eyes of the World.* 4 Thy Borders are in the midſt of the Seas, *which ſtrictly taken can be underſtood only of new Tyre that ſtood in an Iſle, but may alſo be underſtood of old Tyre in a larger Senſe, as thereby may be denoted that her Territories lay along the Sea-coaſt, and ſome of them (viz. the Iſle in which new Tyre was afterward built) in the very Sea.* Thy Builders have perfected thy Beauty, *i. e. the Buildings of thy City, and eſpecially of thy Ships are very fine.* 5 They have made all thy Ship-boards of Fir-trees of Senir *or mount* (*g*) *Hermon*: they have taken Cedars from Lebanon, to make Maſts for thee. 6 Of the Oaks of Baſhan have they made thine Oars: they have made * thy Seats of Ivory incloſed in Box, brought out of the Iſles of Chittim, *i. e. from the Countries lying on the Mediterranean Sea.* 7 Fine Linen with broider'd Work from Egypt, was that which thou ſpreadeſt forth to be thy Sail; Blue and Purple from the Iſles of Eliſhah, (*h*) *i. e. of the Egean Sea*, was that which cover'd thee *or was thy common Cloathing.* 8 The Inhabitants of Sidon and Arvad were thy Mariners *or under Sea-men*: *while* thy wiſe Men *in ſailing and ſteering Ships*, O Tyre, that were in thee, were thy Pilots. 9 The Ancients of Gebal, and the wiſe Men thereof were in thee thy Calkers *or thoſe that ſtopt the Chinks of the Ships*: all the Ships of the Sea with their Mariners were in thee to occupy thy Merchandiſe, *i. e. all maritime Countries traffick'd with thee.* 10 *Thy own Citizens being all given to Trading, thou madeſt uſe of*

ANNOTAT.

(*g*) Deut. 3. 9. (*h*) Concerning this and all the other Places or Countries here mention'd, ſee my Hiſtorical Geography of the old Teſtament, except this which follows in the next Note.

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foreign Soldiers to fight for thee: they of Perſia, and of Lud, and of Phut, were in thine Army, thy Men of War: they hang'd the Shield and Helmet in thee, *i. e. in thy Garriſons which they kept in time of Peace*, they ſet forth thy Comelineſs *or Might*. 11 The Men of Arvad with thine Army were upon thy Walls round about, *to defend them when aſſaulted by an Enemy*, and the (*i*) Gammadims were in thy Towers; they hang'd their Shields upon thy Walls, *viz. of thy Towers or other Fortifications* round about, *ſo great was the Number of thy Arms*: *thus* they have made thy Beauty perfect *in all the foreſaid Reſpects, viz. as to the Building of thy Houſes, and as to thy Ships, and as to thy Soldiery, &c.* 12 *And no wonder for to be more particular as to the Vaſtneſs of thy Trading*: Tarſhiſh was thy Merchant, *i. e. the moſt Weſtern Countries on the Mediterranean Sea, eſpecially thoſe of Tarſhiſh or Tarteſſus in Spain traded with thee*, by reaſon of the multitude of all Kind of Riches *or rich Commodities of the Eaſt, which thou hadſt to exchange with them for ſuch Goods as they brought*; *as* with Silver, Iron, Tin, and Lead, they traded in thy Fairs. 13 Javan *or Greece*, Tubal, and Meſhech, *i. e. the Countries lying on the South-eaſt of the Euxine Sea, and between it and the Caſpian Sea*, they were thy Merchants: they traded *in ſelling or buying* the Perſons of Men *or Slaves*, and Veſſels of Braſs, in thy Market. 14 They of the Houſe of Togarmah *or of Cappadocia* traded in thy Fairs with Horſes, and Horſemen, and Mules. 15 The Men of Dedan *near the Perſian Gulf* were thy Merchants: *even many Iſles *or Countries lying on the Perſian Gulf or Sea* merchandis'd *or traffick'd with thee for* thy Manufactures: *for which* they brought thee in *exchange Horns of Ivory and Ebeny. 16 Syria was thy Merchant by reaſon of the multitude of the Wares of thy making: they occupied in thy Fairs with Emeralds, Purple, and broider'd Work, and fine Linen, and Coral, and Agate. 17 Judah and the land of Iſrael they were thy Merchants: they traded in thy Market Wheat of Minnith, and *Ointment, and Hony, and Oyl, and Balm. 18 Damaſcus was thy Merchant in *or for* the multitude of the Wares of thy making, for the multitude of all Riches; *for which they gave* in

ANNOTAT.

(*i*) The word *Gammadim* being akin or like to the word *Gomed* which ſignifies in Hebrew *a Cubit*, hence the Vulgar Latin Verſion renders the word by *Pygmies* very abſurdly. For granting there were ſuch a People, yet (as Mr *Lowth* obſerves) they would not be fit to make uſe of for Soldiers. Mr *Lowth* further obſerves, that our learned Mr *Fuller* ſuppoſes them People of *Phenicia*: which he took not unlikely from the learned *Buxtorf*, who takes notice under this word in his Hebrew Lexicon, that *Gamade* was likely the ſame City in *Phenicia*, which *Pliny* calls *Gamale*. And that the People thereof were call'd *Gammadim*, not becauſe they were but about *a Cubit in Stature*, but becauſe they were remarkably *ſtrong in the Cubit*, i. e. Elbow or Arm.

exchange

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exchange the Wine (*k*) of Helbon, and white Wool. 19 *They of* Dan *afterward call'd Ceſarea Philippi*, and *ſome of* Javan *or Greece* going to and fro * traded in thy Fairs *with the Goods they brought from ſeveral Countries*: *for inſtance* bright Iron *or Steel*, Caſſia and Calamus were *what they traded with* in thy Market. 20 *The other* Dedan, *beſides that mention'd v.* 15. *and lying in another part of Arabia*, was thy Merchant in precious Clothes for Chariots. 21 Arabia, *even all the Princes of Kedar *in Arabia Petrea*, they * traded with thee in Lambs, and Rams, and Goats: in theſe were they thy Merchants. 22 The Merchants of Sheba and Raamah *in Arabia Felix*, they were thy Merchants: they traded in thy Fairs with chief of all Spices, and with all precious Stones and Gold. 23 Haran *in Meſopotamia*, and Canneh *on the Tigris*, and Eden *on the united Stream of the Tigris and Euphrates*, the Merchants of *the other* Sheba *lying in Arabia Deſerta*, Aſſhur *or Aſſyria*, and Chilmad *or Carmania a South Province in Perſia*, were thy Merchants. 24 Theſe were thy Merchants in *fine things, *viz.* in *fine* blue Clothes, and broider'd Work, and in Cheſts of rich Apparel, bound with Cords *or carefully pack'd up*, and made of Cedar *to give them a fine Scent, and alſo to preſerve them from the Moth*, among thy Merchandiſe. 25 The Ships of Tarſhiſh, *i. e. in ſhort and in general all Merchants like thoſe of Tarſhiſh* did ſing of thee *or ſpeak great things of the Riches or rich Goods to be bought and ſold* in thy Market; and thou waſt *or thus thou waſt* repleniſh'd, and made very glorious in the midſt of the Seas, *i. e. in the Iſle on which thou ſtoodſt or among all Maritime Countries.*

IV. *Tyre* notwithſtanding her vaſt *Riches, Splendor, Power*, &c. ſhall be utterly deſtroy'd.

26 *But notwithſtanding ſuch thy Greatneſs and Riches*, thy *Princes or great Men by their Pride and Impiety may be well compar'd to* Rowers *that* have brought thee *as a Ship* into great Waters, *where* the Eaſt *or tempeſtuous* Wind has broken thee in the midſt of the Seas. *For in like manner the Chaldeans elſewhere compar'd to the Eaſt-wind ſhall deſtroy old Tyre, and the Greecians under Alexander the Great like a Tempeſt ſhall deſtroy new Tyre.* 27 Thy Riches, and thy Fairs, thy Merchandiſe, thy Mariners, and thy Pilots, thy Calkers, and the Occupiers of thy Merchandiſe, and all thy Men of War, that are in thee, and in all thy Company which is in the midſt of thee, ſhall fall into the midſt of the Seas, in the day of thy Ruin, *i. e. ſhall be utterly ruin'd and deſtroy'd, as if they were ſunk in a Shipwrack, many of them being kill'd in the Sea fight, while they defend the City.* 28 *For thoſe that are in* the Suburbs ſhall ſhake *for fear* at the ſound of the Cry of thy Pilots *and other Seamen, that ſhall be wounded and kill'd.* 29 And all that handle the Oar, the Mariners, and all the Pilots of the Sea, ſhall come down from

ANNOTAT.

(*k*) Not improbably thought to be the ſame Country in *Syria* call'd *Chalibonitis* by *Ptolemy*.

their

PARAPHRASE.

their Ships, *being not able to withſtand the Enemy at Sea or do any good there with their Ships, and* they ſhall ſtand upon the Land, *and there endeavour to repulſe the Enemy from entring the City.* 30 And *when they ſhall be worſted even on Land, and ſee they can't keep the Enemy from entring and deſtroying thee, they* ſhall cauſe their Voice to be heard *as they lament* * over thee, and ſhall cry bitterly, and ſhall *uſe the common expreſſions of great Grief and Mourning, viz. ſhall* caſt up Duſt upon their Heads, they ſhall wallow themſelves in the Aſhes. 31 And they ſhall make themſelves utterly bald for thee, and gird them with Sackcloth, and they ſhall weep for thee with bitterneſs of Heart, and bitter Wailing. 32 And in their Wailing they ſhall take up a Lamentation for thee, and lament over thee, ſaying; What City is like Tyre, like the deſtroy'd in the midſt of the Sea? 33 When thy Wares went forth out of the Seas, thou filledſt many People, thou didſt enrich the Kings of the Earth, with the multitude of thy Riches, and of thy Merchandiſe. 34 In the time when thou ſhalt be broken by the Seas in the Depths of the Waters, thy Merchandiſe and all thy Company in the midſt of thee ſhall fall. 35 All the Inhabitants of the Iſles ſhall be aſhoniſh'd at thee, and their Kings ſhall be ſore afraid, they ſhall be troubled in their Countenance. 36 *But ſome of* the Merchants among the People, *whom thou haſt formerly diſguſted*, ſhall hiſs at thee *by way of inſulting over thee as juſtly humbled for thy former Pride and Haughtineſs againſt them*: *thus* thou ſhalt be a Terror, and never ſhalt be any more.

June 17.

V.

The *King of Tyre* is threatned with a great *Downfal* & *Deſtruction* for his *Pride* and other *Sins*.

Chap. XXVIII. The Word of the Lord came again unto me, ſaying, 2 Son of Man, ſay unto *Ithobal* the Prince of Tyre, Thus ſaith the Lord God, Becauſe thine Heart is lifted up, and thou haſt ſaid, I am a God, I ſit in the ſeat of God, in the midſt (*l*) of the Seas; yet thou art a Man and not God, tho' thou ſet thine heart as the heart of God, *i. e. tho' thy heart be lifted up with Pride, as if thou waſt All-ſufficient, as God is, fearing nothing nor ſtanding in need of any thing.* 3 Behold, thou *boaſteſt alſo that thou* art wiſer than Daniel, *and that* there is no Secret that they can hide from thee. 4 *Thou boaſteſt that* with thy Wiſdom, and with thine Underſtanding thou haſt gotten thee Riches, and haſt gotten Gold and Silver into thy Treaſures: 5 by thy great Wiſdom, and by thy Traffick haſt thou increaſed thy Riches, and thine heart is lifted up becauſe of thy Riches: 6 therefore thus ſaith the Lord God, Becauſe thou haſt ſet thine heart as the heart (*m*) of God: 7 behold

ANNOTAT.

(*l*) This being ſpoken of the *King of Tyre* that was in *Ezekiel's* time, hence it follows that this Expreſſion *in the midſt of the Seas*, is here primarily to be underſtood of *Old Tyre*, tho' it did not ſtand in an Iſle, and ſo was not encompaſs'd on all ſides with the Sea. It is not unlikely but it ſtood on a piece of the Continent, which was a *Peninſula*, and ſo encompaſs'd moſtly by the Sea.

(*m*) See v. 2.

therefore,

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therefore, I will bring Strangers, *viz. the Babylonians* upon thee, the Terrible of the Nations: and they ſhall draw their Swords againſt the beauty of thy Wiſdom, and they ſhall defile thy Brightneſs, *i. e. they ſhall deſtroy and deface whatever thou valueſt as Ornamental and Uſeful.* 8 They ſhall bring thee down to the Pit, and thou ſhalt dy the Death of them that are ſlain in the midſt of the Seas, *i. e. thou ſhalt be ſlain in a Sea-fight, or be deſtroy'd as thoſe that are ſwallow'd by the Sea in a Tempeſt.* 9 Wilt thou yet ſay before him that ſlayeth thee, I am God? but thou ſhalt be a Man and no God in the hand of him that ſlayeth thee, *i. e. thy Mortality will certainly convince thee of thy Folly in pretending to Divinity.* 10 Thou ſhalt dy the Death of the Uncircumcis'd, *i. e. like other Enemies of God and his Truth,* by the hand of Strangers: for I have ſpoken it, ſaith the Lord God. 11 Moreover, the Word of the Lord came unto me, ſaying, 12 Son of Man, take up a Lamentation upon the King of Tyre, and ſay unto him, Thus ſaith the Lord God, Thou ſealeſt up the ſum full of Wiſdom and perfect in Beauty, *i. e. in thy own Opinion thou art the perfect Pattern of Wiſdom and all other Excellencies, as if thou waſt the Image of God or an exact Impreſſion taken from that great Copy, like the firſt Man Adam in his ſtate of Innocence, full of Wiſdom and perfect in Beauty.* 13 Thou haſt been in Eden the Garden of God, *i. e. thy Happineſs here on Earth was as compleat as that of Adam in Paradiſe before his Fall*: every precious Stone was thy Covering, the Sardius, Topaz, and the Diamond, the Beryl, the Onyx, and the Jaſper, the Sapphire, the Emerald, and the Carbuncle, and Gold, *i. e. thy Crown and Royal Robes were adorn'd with the choiceſt Jewels, and made or enrich'd with Gold*: the Workmanſhip of thy Tabrets and of thy Pipes was prepar'd * for thee, in the day that thou waſt created *or born, i. e. thy Birth was uſher'd into the World with the fineſt Muſick, and ever ſince thou haſt been bred up in the choiceſt Delicacies.* 14 Thou art *or mighteſt be compar'd to* (*n*) an anointed Cherub that covers, *i. e. a Ruling or principal Cherub, one of the Chief of the Angelical Order, who attend on God in Heaven, and are repreſented by the Cherubims that cover with their Wings the Mercy-ſeat in the Temple*: and I have ſet thee ſo, thou waſt upon the holy Mountain of God, *i. e. thou waſt as one of the ſaid Cherubs appointed by me to be placed in the Temple covering the Mercy-ſeat*; thou haſt walk'd up and down in the midſt of the ſtones of Fire, *i. e. thou mighteſt be com-*

ANNOTAT.

(*n*) Mr *Lowth* obſerves, that theſe words with the following to the end of v. 15. allude to the high Advancement of *Satan* in Heaven before his Fall, where he was placed in one of the higheſt Orders of Angels: in like manner as *Iſaiah's* Deſcription of the Fall of the *King of Babylon* do's plainly allude to the Downfall of *Satan* out of Heaven, *Iſai.* 14. 12 &c.

par'd

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par'd to an Angel who paſſes thro' the Regions of the Sky, where Hail-ſtones and Lightning are form'd. 15 Thou waſt perfect in thy Ways from the day that thou waſt created, *i.e. wanteds't for nothing and waſt repleniſh'd with all things deſirable or excellent from the beginning of thy Reign or Birth,* till Iniquity was found in thee. 16 By the multitude of thy Merchandiſe they have fill'd the midſt of thee with Violence, and thou haſt ſinn'd *in conniving at or even encouraging ſuch Violence in thy Subjects*: therefore I will caſt thee as profane out of the Mountain of God: and I will deſtroy thee, O covering Cherub, from the midſt of the ſtones of Fire, *i.e. I will degrade thee from that high Honour and Splendor and Power thou waſt wont to live in.* 17 Thy Heart was lifted up becauſe of thy Beauty, *viz. of Buildings and Ships &c.* thou haſt corrupted thy Wiſdom by reaſon of thy Brightneſs, *i.e. that height of Glory and Power to which I advanc'd thee, has made thee abuſe thy Wiſdom to Craft and Deceit. Wherefore* I will caſt thee to the Ground, I will lay thee before Kings, that they may behold thee *as a moſt miſerable Object, and by thy Example be deter'd from the like Practices.* 18 Thou haſt defil'd thy * Palaces by the multitude of thy Iniquities, by the Iniquity of thy Traffick: therefore will I bring forth a Fire from the midſt of thee, *i.e. I will cauſe Nebuchadnezzar to ſet thy Palaces and City on fire*: it ſhall devour thee, and I will bring thee to Aſhes upon the Earth, in the ſight of all them that behold thee. 19 All they that know thee among the People, ſhall be aſtoniſh'd at thee: thou ſhalt be a Terror, and never ſhalt thou be any more.

VI. *Sidon* is threaten'd.

20 Again the Word of the Lord came unto me, ſaying, 21 Son of Man, ſet thy Face againſt Sidon, and propheſy againſt it, 22 and ſay, Thus ſaith the Lord God, Behold, I am againſt thee, O Sidon, and I will be glorified in the midſt of thee *by means of the Judgments that I will bring on thee*: and *or even* they ſhall know that I am the Lord, when I ſhall have executed Judgments in her, and *ſo* ſhall *I* be ſanctify'd in her, *i.e. it ſhall appear that I the Lord am an Holy God, that will not ſuffer Iniquity to go unpuniſh'd.* 23 For I (*o*) will ſend into her Peſtilence, and *cauſe* Blood-*ſhedding* in her Streets, and the wounded ſhall be judg'd *or puniſh'd* in the midſt of her by the Sword upon her on every Side; and they ſhall know that I am the Lord.

VII. The *Happy State* of the *Jews* in being *freed from all Enemies* at *their* general Converſion to Chriſtianity is foretold.

24 And *the time ſhall come that* there ſhall be no more *an Enemy left to be as* a pricking Brier unto the Houſe of Iſrael, nor any *Enemy*

ANNOTAT.

(*o*) It is very remarkable, that as the *utter Deſtruction* of *Tyre* is foretold by *Ezekiel*, and the ſaid *Prophecy is made good* long ſince in reſpect both of *Old* and *New Tyre*: ſo *Sidon* is *not* here threaten'd with *utter Deſtruction*, and accordingly the ſaid City is *ſtill ſtanding.*

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to be as a grieving Thorn of all *the Nations* that are round about them that deſpis'd them, and they ſhall know that I am the Lord God. 25 *Namely* thus ſaith the Lord God, When I ſhall have gather'd the Houſe of Iſrael from the People among whom they are ſcatter'd, and ſhall be ſanctify'd in them in the ſight of the Heathen *by their general Converſion to Chriſtianity*, then ſhall they dwell in their Land that I have given to my ſervant Jacob. 26 And they ſhall dwell ſafely therein, and ſhall build Houſes, and plant Vineyards: yea, they ſhall dwell with Confidence, when I have executed Judgments upon all thoſe that deſpiſe them round about them, and they ſhall know that I am the Lord their God.

SECTION VIII.

Containing Prophecies againſt Egypt, *particularly of* Pharaoh *ſurnam'd* Hophrah *being depriv'd of his Kingdom and ſlain, and of the* Conqueſt of Egypt *by* Nebuchadnezzar: *Which Prophecies take up the* four *following Chapters.*

Chap. XXIX. In the tenth Year *of the Date I make uſe of all along in dating my Prophecies, viz. from my own or King Jehoiachin's Captivity*, in the tenth month *chiefly anſwering to our December*, in the twelfth day of the month, the Word of the Lord came unto me, ſaying, 2 Son of Man, ſet thy Face againſt Pharaoh King of Egypt, and propheſy againſt him, and againſt all Egypt. 3 Speak and ſay, Thus ſaith the Lord God, Behold, I am againſt thee, Pharaoh King of Egypt, the great *Crocodile that lieth in the midſt of his Rivers, which hath ſaid, My River is mine own, and I have made it for my ſelf, *i. e. who prides himſelf in having eſtabliſh'd his Government over Egypt ſo firmly, as profanely to boaſt, that it is not in the Power of God himſelf to diſpoſſeſs him of it, and to affect himſelf to be a God.* 4 But I will put Hooks in thy Jaws, *i. e. I will put a ſtop to thy vain-glorious Deſigns and Boaſtings, having the ſame abſolute Power over thee, as a Fiſherman has over a Fiſh, when he has faſten'd his Hook in his Jaws*: and I will cauſe the Fiſh of thy Rivers to ſtick unto thy Scales, *i. e. I will ſo order things, that thou ſhalt ſend a* (*p*) *great Army againſt the Cyrenians; which Army being almoſt entirely cut off, thereupon the Egyptians ſhall entertain an Opinion, that the ſaid Army was ſent by thee on purpoſe to be deſtroy'd, and therefore ſhall combine together againſt thee, and ſet up Amaſis to be their King*, and ſo I will bring thee up out of the midſt of thy Rivers, *i. e. on the Revolt of thy Subjects from thee thou ſhalt be forced*

I. *Pharaoh* is *threatned* for his *Pride* and *Treachery* to the Jews.

(*p*) Read Dr *Prideaux's* Connex. &c. under the *thirty firſt* Year of Nebuchad.

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to flee out of thy Kingdom, which thou boasteds't that I could not dispossess thee of, and *or even* all the Fish of thy Rivers shall stick unto thy Scales, *i. e. thy own Subjects shall combine against thee and drive thee out of Egypt.* 5 And I will leave thee thrown *or forced out of Egypt* into the Wilderness *for to hide thy self from Amasis*, thee *will I leave so* and all the Fish of thy Rivers, *i. e. all the Army of the Egyptians that thou shalt send against the Cyrenians shall be left slain in the Deserts of Lybia*: thou shalt *at length be strangled by Amasis, and shalt* fall upon *or into* the open Fields: thou shalt, *i. e. thy Bones shall* not be brought together nor gather'd *for to be buried*: *for* I have given thee for meat to the Beasts of the Field, and to the Fowls of the Heaven. 6 And all the Inhabitants of Egypt shall know that I am the Lord, because they have been a Staff of Reed, *i. e. instead of a Staff strong enough to support him that leans on it, as a weak Reed that grows on the Banks of the Nile, whereon if a Man leans, it breaks, and the Splinters run into his hand*: *thus have the Egyptians been unto* the House of Israel. 7 *For* when they *of Israel* took hold of thee by thy hand, *i. e. when thou hadst enter'd into a League with Zedekiah King of Judah, and hadst promised to assist and protect him, if he would rebel against Nebuchadnezzar*, thou didst break *that Covenant*, and *basely leaving the Jews to shift for themselves, didst* rent all their Shoulder *or Arm, i. e. didst render them quite unable to withstand the Chaldeans*: and when they lean'd upon thee *for Help and Support*, thou brakest *as a Reed or disappointedst them*, and *so* madest all their Loins to * shake, *as Men do when they are falling, i. e. madest them to fall into the Power of the Babylonians.* 8 Therefore thus saith the Lord God, Behold, I will bring a Sword upon thee, and cut off Man and Beast out of thee, *i. e. Nebuchadnezzar shall conquer Egypt and make a Prey of the whole Kingdom.* 9 And the land of Egypt shall be desolate and waste, and they shall know that I am the Lord *by thus in an exemplary Manner punishing Pharaoh mention'd v. 2 and 3.* because he hath said, (*as v.* 3.) The River is mine, and I have made it. 10 Behold therefore, I am against thee, and against thy Rivers, and I will make the land of Egypt utterly waste and desolate, from * Migdol *lying at the South-end of Egypt* to Syene *lying at the North-end of Egypt*, even unto the border of Ethiopia. 11 No foot of Man shall pass thro' it, nor foot of Beast shall pass thro' it, neither shall it be inhabited forty Years, *i. e. the intestine Wars between Amasis and Apries or the Pharaoh mention'd v. 2 and 3. and the Conquest of the whole Country by Nebuchadnezzar, will cause such Disturbance in Egypt for about forty Years, that there will be no safe or quiet Travelling or Dwelling therein.* 12 And I will make the land of Egypt desolate in the midst of, *i. e. as well as* the Countries that are desolate *about her*, and her Cities among the Cities that are laid waste, shall be desolate forty Years: and I will

scatter

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ſcatter the Egyptians among the Nations, and will diſperſe them thro' the Countries.

II. The *Kingdom* of *Egypt* ſhall be reſtor'd, but ſhall be *ruled* by ſuch as are of *other* Nations.

13 Yet thus ſaith the Lord God, At the end of forty Years will I gather the Egyptians from the People whither they were ſcatter'd. 14 And I will bring again the Captivity of Egypt, and will cauſe them to return into the land of Pathros *or Thebais a province of Egypt*, into the land of their Habitation, and they ſhall be there a baſe *or tributary* Kingdom, *viz. to the Perſians.* 15 It ſhall be the baſeſt of the Kingdoms, neither ſhall it exalt it ſelf any more above the Nations: for I will diminiſh them, that they ſhall no more rule over the Nations. *And accordingly as it was firſt tributary or ſubject to the Perſian Empire, ſo on the Failure of that Empire, it has been govern'd ever ſince by Strangers, becoming ſubject next to the Macedonians, afterward to the Romans, then to the Saracens, then to the Mammalukes, and is at this day only a Province of the Turkiſh Empire.* 16 And it ſhall be no more the Confidence of the Houſe of Iſrael, which bringeth their Iniquity, *viz. the Iniquity of the Jews* to remembrance, *in looking after them, *viz. the Egyptians for help contrary to the Commands of God, and diſtruſting God's Promiſes and Aſſiſtance*: but they ſhall know that I am the Lord God.

III. The *Spoil of Egypt* is given to *Nebuchadnezzar*, for his *Service* againſt *Tyre*.

17 And it came to paſs in the (*pp*) ſeven and twentieth Year *of the Date mention'd v.* 1. in the firſt month *moſtly anſwering to our March*, in the firſt day of the month, the Word of the Lord came unto me, ſaying, 18 Son of Man, Nebuchadrezzar King of Babylon cauſed his Army to ſerve a great *or very hard* Service *in carrying on the Siege* (*q*) *no leſs than thirteen Years*, againſt Tyre: *inſomuch that* every Head *of his Soldiers* was made bald *with continual wearing their Helmets ſo long*, and every Shoulder was peel'd *or the Skin of it worn off with carrying Earth to raiſe Mounts againſt it*: yet had he no Wages, nor his Army, from Tyre, for the Service that he had ſerv'd againſt it; *foraſmuch as the Inhabitants of old Tyre had remov'd their Effects into the Iſle where was built new Tyre, before the old City was taken by the Chaldeans.* 19 Therefore thus ſaith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar King of Babylon, and he ſhall take her Multitude, *i. e. a Multitude of the Inhabitants of Egypt captive*, and

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(*pp*) This Prophecy is related here, not with Reſpect to the order of Time, (for between the Date of the foregoing Prophecy, viz. in the *tenth* year of Ezekiel's Captivity and the Date of this, viz. in the *ſeven and twentieth* year there are *ſeventeen* years diſtance, excepting odd months and days,) but becauſe both Prophecies relate to the ſame Subject, viz. the Conqueſt of *Egypt* by *Nebuchadnezzar*, which fell out this *ſeven and twentieth* year.

(*q*) See Dr *Prideaux's* Conn. &c. under the *thirty ſecond* year of Nebuchadn.

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take her Spoil, and take her Prey, and it ſhall be the Wages for his Army. 20 I have given him the land of Egypt for his Labour wherewith he ſerv'd againſt it, becauſe they wrought for me, *i. e. the Chaldeans were herein the Inſtruments I made uſe of to execute my Judgments*, ſaith the Lord God.

IV. The *Fulfilling* of theſe Prophecies a means to procure the more *Regard* to *Ezekiel*, and to all the *Jews* in general.

21 *As theſe Judgments on Tyre and Egypt &c. ſhall be executed on them, becauſe they are the Enemies of Me and my People the Jews, ſo* in that day *or time when theſe things ſhall have been perform'd*, I will cauſe the horn of the Houſe of Iſrael to bud forth, *i. e. the fulfilling of the foreſaid Prophecies will be a means of procuring ſome Reſpect to my People, tho' in Captivity, and they ſhall have more Regard and Authority among or with thoſe to whom they are Captives*; and I will give thee *alſo thereby* the opening of the Mouth in the midſt of them, *i. e. the making good of theſe thy Prophecies by the Events, ſhall add new Authority to what thou ſpeakeſt*; and they ſhall know that I am the Lord.

V. The *Deſtruction* of *Egypt* and her *Allies* is foretold.

Chap. XXX. The Word of the Lord came again unto me, ſaying, 2 Son of Man, propheſy and ſay, Thus ſaith the Lord God, Howl ye, *O Egyptians*, wo worth *or is* the Day *that is coming*. 3 For the Day is near, even the Day of the *Vengeance of the* Lord is near, a cloudy *or diſmal* Day *to Egypt*: it ſhall be the time of *God's puniſhing* the heathen *Egyptians and their Allies*. 4 And the Sword ſhall come upon Egypt, and great pain ſhall be in Ethiopia, when the Slain ſhall fall in Egypt, and they ſhall take away her Multitude, and her Foundations, *i. e. Fortreſſes* ſhall be broken down. 5 * Cuſh *or the People of Arabia Petrea adjoining to Egypt*, Phut *or the Africans beyond Cyrenaica*, and Lud *or the Ethiopians commonly ſo call'd in Africk*, and all (*r*) the mingled People, *i. e. the mixture of Carians, Ionians, &c. which Apries or Pharaoh mention'd Chap. 29. 2 and 3. ſhall get together to encounter Amaſis*, and Chub *a People of Mareotis an Egyptian Province*, and the Men of the Land that is in League, *i. e. the Jews who are in Covenant with me, and who ſhall have fled into Egypt*, ſhall fall with them, *viz. the Egyptians* by the Sword. 6 Thus ſaith the Lord, * Even *all* they that *endeavour to* uphold Egypt ſhall fall *with her*, and the pride of her Power ſhall come down: from * Migdol to Syene, *i. e. from one end of Egypt to the other* ſhall they fall in it by the Sword, ſaith the Lord God. 7 And they ſhall be deſolate in the midſt of the Countries that are deſolate, and her Cities ſhall be in the midſt of the Cities that are waſted. 8 And they ſhall know that I am the Lord, when I have ſet a Fire in Egypt, and when all her Helpers ſhall be deſtroy'd. 9 In that day ſhall Meſſengers go forth from me, *i. e. on account of the Overthrow which I ſhall bring on the Egyptians, to carry the News thereof*

(*r*) See Dr *Prideaux's* Conn. under the *thirty fifth* year of Nebuchadnezzar.

to

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to the * People in the Wilderneſs *or deſart part of Africk, ſo as thereby* to make the careleſs Ethiopians afraid, *who by reaſon of their Situation and other Circumſtances are wont to live without any fear of an Enemy aſſaulting them*, and great pain ſhall come upon them * in the day of Egypt *being conquer'd*; for lo, it comes. 10 *For* thus ſaith the Lord God, * Even I will make the Multitude of Egypt to ceaſe by the hand of Nebuchadrezzar King of Babylon. 11 He and his People with him, the Terrible of the Nations ſhall be brought to deſtroy the Land: and they ſhall draw their Swords againſt Egypt, and fill the Land with the Slain. 12 And I will make the Rivers dry, *i. e. deſtroy the Strength of Egypt, as the Plenty of it is taken away by the Dryneſs of the Nile or its not Overflowing*; and *I will deliver, as Men do Goods that they* ſell, the Land into the hand of * thoſe that ſhall be ill-affected to them; and I will make the Land waſte, and all that is therein, by the hand of Strangers: I the Lord have ſpoken it. 13 Thus ſaith the Lord God, I will alſo deſtroy the Idols, and I will cauſe their Images to ceaſe out of Noph *or Memphis*: and there ſhall be no more a Prince of the *true Egyptian Race to rule over the* land of Egypt, and I will put a Fear in the land of Egypt. 14 And I will make Pathros *or Thebais in Egypt* deſolate, and will ſet Fire in Zoan *or Tanis*, and will execute Judgments in No *or Thebes*. 15 And I will pour my Fury upon Sin *or Peluſium*, the Strength *or Key* of Egypt, *being its chief Fortreſs on the Eaſt-ſide toward Syria*; and I will cut off the Multitude of No. 16 And I will ſet Fire in Egypt, Sin ſhall have great pain, and No ſhall be rent aſunder, and Noph ſhall have Diſtreſſes daily. 17 The young Men of Aven *or On, call'd by the Greeks Heliopolis*, and of Phibeſeth *or Pubaſtum* ſhall fall by the Sword: and theſe Cities ſhall go into Captivity. 18 At Tehaphnehes *or Daphnæ Peluſiacæ* alſo the day ſhall be darken'd *or ſhall be a diſmal time*, when I ſhall there break the Yokes of Egypt, *i. e. by cauſing the Egyptians to be conquer'd ſhall ſet at liberty ſuch as were Captives or otherwiſe oppreſs'd by the Egyptians*: and the pomp of her Strength ſhall ceaſe in her: as for her, a (*s*) Cloud ſhall cover her, and her Daughters ſhall go into Captivity. 19 Thus will I execute Judgments in Egypt: and they ſhall know that I am the Lord.

VI. *Egypt* ſhall be *conquer'd* by the *Babylonians*.

20 And it came to paſs in the eleventh Year *of the Date aforemention'd*, in the firſt month *moſtly anſwering to our March*, in the ſeventh day of the month, that the Word of the Lord came unto me, ſaying, 21 Son of Man, I have broken, *i. e. I will certainly break* the Arm of Pharaoh King of Egypt; and lo, it ſhall not be bound up to be heal'd, to put a roller to bind it, to make it ſtrong to hold the Sword, *i. e. I will break his Strength, ſo as that he ſhall never be able to recover his former Power*. 22 Therefore thus ſaith the Lord God, Behold, I am

(*s*) See v. 3.

againſt

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againſt Pharaoh King of Egypt, and will break his Arms, *even the *Arm which is ſtill* ſtrong, *i. e. the Strength of Egypt*; *as well as *the other Arm or the Strength of his other Dominions, that is, of his Conqueſts from Egypt to the Euphrates, which is already* broken *or taken from him by the King of Babylon*: and I will cauſe the Sword to fall out of his hand, *i. e. he ſhall have no more Strength to defend himſelf, than a Man has to uſe his Sword when his Arm is broken.* 23 And I will ſcatter the Egyptians among the Nations, and will diſperſe them thro' the Countries. 24 And I will ſtrengthen the Arms of the King of Babylon, and put my Sword in his hand: but I will break Pharaoh's Arms, and he ſhall grone before him with the Gronings of a deadly wounded Man, *i. e. his Strength ſhall perfectly fail, as a Man's who is dying of his Wounds.* 25 But I will ſtrengthen the Arms of the King of Babylon, and the Arms of Pharaoh ſhall fall down: and they ſhall know that I am the Lord, when I ſhall put my Sword into the hand of the King of Babylon, and he ſhall ſtretch it out upon the land of Egypt. 26 And I will ſcatter the Egyptians among the Nations, and diſperſe them among the Countries, and they ſhall know that I am the Lord.

VII. *Pharaoh is minded that he was not ſo great a King as the King of Aſſyria, who yet was conquer'd and entirely deſtroy'd, as ſhould alſo Pharaoh.*

Chap. XXXI. And it came to paſs in the eleventh Year *of our Captivity*, in the third month *anſwering chiefly to our May*, in the firſt day of the month, that the Word of the Lord came unto me, ſaying, 2 Son of Man, ſpeak unto Pharaoh King of Egypt, and to his Multitude *of Subjects and Forces wherein he puts ſo much Confidence, Doſt thou ask out of thy Pride*, whom art thou like in thy Greatneſs? *as thinking there was never any King like thee in Greatneſs.* 3 Behold, the Aſſyrian *King or King of Nineveh did far exceed thee in Greatneſs*: *for he* was *as* a Cedar in Lebanon with fair Branches, and with a ſhadowing Shroud, and of an high Stature, and his Top was among the (ſſ) thick *Clouds, *ſo that he over-topp'd all other Cedars*: *whereby is denoted that the ſaid King of Aſſyria or Nineveh had very large Dominions and was the moſt powerful King in his time.* 4 The Waters made him great, the Deep ſet him up on high with her Rivers running round about his Plants, and ſent out her little Rivers unto all the Trees of the Field: *whereby is denoted, that the river Tigris on which Nineveh ſtood, by the Traffick which was carried on by means of the ſeveral Branches thereof, made that City and Kingdom very Rich and Populous.* 5 Therefore his Height was exalted above all the Trees of the Field, *i. e. he became greater than all the Kings about him*, and his Boughs, *i. e. the Provinces of his Empire* were multiply'd; and his Branches became long becauſe of the multitude of Waters, when he ſhot forth, *i. e. his Dominions were*

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(ſſ) So it is render'd in the Septuagint and Arabic Verſions, and makes the beſt Senſe.

extended

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extended and large. 6 All the Fowls of Heaven made their nests in his Boughs, and under his Branches did all the Beasts of the Field bring forth their Young, and under his Shadow dwelt all great Nations, *i. e. several and those great Nations apply'd to him for Protection or Friendship, as the best or only Way to secure themselves and their Concerns.* 7 Thus was he fair in his Greatness, in the length of his Branches, *i. e. thus powerful was he, and large his Empire*: for his Root was by great Waters, *i. e. the Situation of Nineveh on the Tigris was a principal means of his Riches, and consequently of his Power and Greatness.* 8 The Cedars in the garden of God could not hide him: the Fir-trees were not like his Boughs, and the Chesnut-trees were not like his Branches; nor any Tree in the garden of God was like unto him in his Beauty, *i. e. he was as a Cedar that over-topp'd the most goodly Cedars, even such as might be suppos'd to have grown in Paradise.* 9 I * made him fair by the multitude of his Branches, *i. e. I made him great by the Vastness of his Empire*: so that all the Trees of Eden, that were in the garden of God, *i. e. all the Kings of the East* envied him. 10 Therefore thus saith the Lord God, Because thou hast lifted up *or prided* thy self in *thy* Height *or Greatness and Power, as did the King of Assyria*; *I will also deal with thee as I did with him*: *even he shot up his top among the thick * Clouds, (*as v.* 3.) and *thereupon* his Heart was lifted up in his Height; 11 I have therefore deliver'd him into the hand of the mighty One of the * Nations, *viz. the King of Babylon*: he has * done to him to the full *of his Deserts*: I have driven him out *of his Kingdom or Throne* for his Wickedness. 12 And Strangers, the Terrible of the Nations, *i. e. the Babylonians* have cut him off, and have left him *as a Tree cut down, i. e. have put an end to his very Life.* Upon the Mountains and in all the Vallies his Branches are fallen, and his Boughs are broken by all the Rivers of the Land, and all the People of the Earth are gone down from his Shadow, and have left him, *i. e. as the Limbs of such a Tree as before is describ'd, are broken by the Fall, and those that rested under its Shadow are frighted away and forsake the place: so the Assyrian Armies were slain here and there, and those that liv'd under the Protection of the King of Assyria, have withdrew their Obedience from him.* 13 Upon his Ruin shall all the Fowls of the Heaven remain, and all the Beasts of the Field shall be upon his Branches, *i. e. as Birds sit on the Boughs of a Tree cut down, and Beasts browze on its Branches*; *so shall the Dominions of the King of Assyria continue a Prey to the Conquerors.* 14 To the end that *this Destruction of the Assyrian King might be a Warning, that* none of all the Trees by the Waters, *i. e. none of the most rich and powerful Kings* exalt themselves for their Height *above what is fit for mortal Men*; *even that they shoot not up their top among the thick Clouds, *i. e. that they do not think themselves equal with God that is in*

Heaven;

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Heaven; neither their Trees ſtand upon *or value* themſelves for their Height, even all that drink Water, *or altho' they are planted ſo as never to want being well water'd, i. e. that no King think himſelf All-ſufficient of himſelf, tho' he be never ſo Rich and Powerful*: for they are all deliver'd unto death to the nether parts of the Earth in the midſt of the Children of Men, with them that go down to the Pit, *i. e. the greateſt Kings muſt dy, and go down to the Grave, as well as other Men*; *and ſhall for their Wickedneſs undergo the like Fate as has the Aſſyrian King.* 15 Thus ſaith the Lord God, In the day when he, *viz. the King of Aſſyria* went down to the Grave, I caus'd a Mourning *for him, even* I covered the Deep *that water'd this fair Tree, as v.* 4. *with Mourning* for him; and I reſtrain'd the Floods thereof, and the great Waters were ſtay'd, *i. e. the Waters of the ſaid Deep or Streams that run into it, ſtop'd as it were their uſual Courſe out of Grief and Mourning*: *whereby is denoted the great Mourning of the Ninevites at the Overthrow and Deſtruction of their King and Kingdom*: and I cauſed Lebanon to mourn for him, and all the Trees of the Field fainted for him, *i. e. all his Confederates and Tributaries ſympathiz'd with his Misfortunes.* 16 I made the *ſaid* Nations to ſhake *with fear* at the Sound *or News* of his Fall, when I caſt him down to *the Grave with them that deſcend into the Pit: and all the Trees of Eden, the choice and beſt of Lebanon, all that (*t*) drink Water * were comforted in the nether parts of the Earth, *i. e. all the deceaſed Princes that were Confederates or Tributaries to the King of Aſſyria, did feel ſome mitigation of their Calamities, when they ſaw the ſaid King brought down as low as themſelves.* 17 *For* they alſo went down into *the Grave with him unto them that be ſlain with the Sword, *i. e. they were ſlain together with him by the Babylonians*: *even they that were his Arm, that dwelt under his Shadow in the midſt of the *Nations, *i. e. his Auxiliaries who liv'd under his Protection.* 18 *Such was the Fate of the Aſſyrian King, who was far more powerful than thou Pharaoh art*; *and wilt thou ſtill ask out of Pride,* (*as v* 2.) To whom art thou thus like in Glory and in Greatneſs among the Trees of Eden, *i. e. among the Kings of the Eaſt, as if no King there was ever thy Equal?* Yet ſhalt thou be brought down with the Trees of Eden unto the nether parts of the Earth, *i. e. thou ſhalt undergo the like Fate with the Aſſyrian King*: thou ſhalt ly in the midſt of the Uncircumcis'd, *i. e. of the Enemies of God and his true Religion,* with them that be ſlain by the Sword: this *aforemention'd* is *or ſhall be the Fate of* Pharaoh and all his Multitude *or numerous People and Forces,* ſaith the Lord God.

June 18.

VIII. The *Overthrow* of *Egypt* is further ſet forth.

Chap. XXXII. And it came to paſs in the twelfth Year *of my Captivity*, in the twelfth month *chiefly anſwering to our February*, in the firſt day of the month, that the Word of the Lord came unto me, ſaying,

(*t*) See v. 14.

2 Son

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2 Son of Man, take up a Lamentation for Pharaoh King of Egypt, and ſay unto him, Thou art like a young Lion of the Nations, *i. e. which devours far and near*; and thou art like a *Crocodile in the Seas *or great Waters*; and thou cameſt forth * thro' thy Rivers, and troubledſt the *neighbouring* Waters with thy Feet, and fouledſt their Rivers, *i. e. thou waſt the Occaſion of great Commotions and Diſturbances to thy Neighbours.* 3 Thus ſaith the Lord God, I will therefore ſpread out my Net over thee, with a Company of many People, and they ſhall bring thee up in my Net, *i. e. I will bring the King of Babylon, the Inſtrument to execute my Vengeance, with a numerous Army againſt thee, and he ſhall encompaſs and maſter thee, as a Fiſh is taken in a Net.* 4 Then will I leave thee, *i. e. the ſlain of thy Armies* upon the Land, I will caſt thee, *i. e. the ſaid ſlain* forth upon the open Field, and will cauſe all the Fowls of the Heaven to remain upon thee, and I will fill the Beaſts of the whole Earth with thee. 5 And I will lay thy Fleſh upon the Mountains, and fill the Vallies with thy Height, *i. e. the number of thy ſlain Soldiers ſhall be ſo great, as to cover the Mountains, and fill up the Vallies.* 6 I will alſo water with thy Blood, *i. e. the Blood of thy ſlain*, the Land wherein thou ſwimmeſt, *i. e. beareſt Rule, as great Fiſh do over the leſſer*, even to the Mountains, *i. e. the Mountains as well as low Ground ſhall be wet with the Blood of thy ſlain*, and the Rivers ſhall be full of thee, *i. e. thy ſlain or their Blood.* 7 And * I will put thee out, I will cover the Heaven, and make the Stars thereof dark: I will cover the Sun with a Cloud, and the Moon ſhall not give her Light. 8 All the bright Lights of Heaven will I make dark over thee, *i. e. I will put an end to thy Reign, and quite overthrow the truly Egyptian State and Government*; and ſet Darkneſs, *i. e. bring diſmal Calamities* upon thy Land, ſaith the Lord God. 9 I will alſo vex the hearts of many People *with Fear*, when I ſhall bring *the news of* thy Deſtruction among the Nations, into the Countries which thou haſt not known, *by means of ſuch Egyptians as ſhall flee thither for Safety.* 10 Yea, I will make many People amaz'd at thee, and their Kings ſhall be horribly afraid for thee, when I ſhall brandiſh my Sword before them, and they ſhall tremble at * thy Ruin, every Man for his own Life, in the day of thy Fall. 11 For thus ſaith the Lord God, The Sword of the King of Babylon ſhall come upon thee. 12 By the Swords of the mighty *Armies of the King of Babylon* will I cauſe thy Multitude to fall, *they are* the Terrible of the Nations all of them; and they ſhall ſpoil the pomp of Egypt, and all the Multitude thereof ſhall be deſtroy'd. 13 I will alſo deſtroy all the Beaſts thereof from beſides the great Waters, *i. e. the Horſes of Egypt ſhall be conſum'd in the War, and the other Cattle, that uſed to feed in the Meadows by the ſide of the Nile, ſhall be deſtroy'd or drove away as a Prey*: neither ſhall the foot of Man trouble them any more, nor the hoofs of Beaſts trouble them,

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i. e. the Egyptians shall trouble their Neighbours no more. 14 Then will I make their Waters deep, and cause their Rivers to run like Oyl, *i. e. the neighbouring Nations shall enjoy Quietness, as a River that smoothly glides along, and never has its Stream disturb'd and foul'd*, saith the Lord God. 15 When I shall make the land of Egypt desolate, and the Countries shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord. 16 This *forementioned from v.* 2. is the Lamentation wherewith they shall *or may properly* lament her: the Daughters, *i. e. People* of the Nations *that were her Allies or the like*, shall lament her: they shall lament for her, even for Egypt and for all her Multitude, saith the Lord God.

EX. A Poetical Description of *Pharaoh's* having a *Place* in the *Infernal Regions* among *other Wicked Kings.*

17 It came to pass also in the *same* twelfth Year, in the fifteenth day of the *same, viz. twelfth* month *mention'd v.* 1. that the Word of the Lord came unto me, saying, 18 Son of Man, wail for the Multitude of Egypt, and cast them down, *i. e. foretel that they shall be cast down*, even her, and the Daughters of the famous Nations, unto the nether parts of the Earth, with them that go down into the Pit, *i. e. foretel that Egypt and other Nations, now famous for their Riches and Power, shall be utterly destroy'd.* 19 Whom dost thou pass in Beauty? go down, and be thou laid with the Uncircumcised, *i. e. what reason hast thou Egypt now to prefer thy self before others, since thou shalt undergo the same Fate with other wicked Nations.* 20 They shall *not dy a common Death, but by the special Judgment of God, shall* fall in the midst of them that are slain by the Sword: she is deliver'd to the Sword; draw her and all her Multitudes *to the Grave like Carcasses buried without any Solemnity.* 21 The *Ghosts of the* Strong among the Mighty, *i. e. of deceased Tyrants with their deceased Captains and other Warriors*, shall speak to him, *viz. the King of Egypt* out of the midst of Hell *or the Infernal Regions, together* with them that help'd him, *i. e. the Auxiliaries of the Egyptian King, when the said King of Egypt and his Auxiliaries shall go down into the same infernal Regions, where other such wicked Kings and their Associates are: for* they *that are such and are already deceas'd*, are gone down *to Hell*, they ly *among the Uncircumcis'd *or Wicked, they have been* slain by the Sword *and dy'd not a natural Death.* 22 Asshur is there and all her Company, *i. e. the King of Assyria and his Associates are already in the infernal Regions of the Wicked*: his Graves are about him, *i. e. the Graves of the Associates of the King of Assyria are about the Grave of him himself*: all of them slain, slain by the Sword *and not by a natural Death.* 23 Whose Graves are set in the sides of the Pit, and her Company is round about her Grave, *i. e. they are all now gone down to the Grave and infernal Regions, the King of Assyria as well as the Rest*: all of them slain, slain by the Sword, which caus'd Terror in the land of the Living, *or while they were alive, to other Nations.*

24 There

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24 There is *also* Elam *or Perſia* and all her Multitude, *i. e. the King of Elam and all his Aſſociates* round about her Grave, all of them ſlain, fallen by the Sword, which are gone down * to the Uncircumciſed into the nether parts of the Earth, which caus'd their Terror in the land of the Living, yet have they born their Shame with them that go down to the Pit, *i. e. they have been ſhamefully ſubdu'd and loſt their Glory and Lives together.* 25 They have ſet her a Bed *or made her a Grave* in the midſt of the ſlain with all her Multitude: her Graves are round about him: all of them uncircumciſed, ſlain by the Sword: tho' their Terror was caus'd in the land of the Living, yet have they born their Shame with them that go down to the Pit: he is put in the midſt of them that be ſlain. 26 There, *viz. in the ſame infernal Regions with Aſſhur* (*v.* 22.) *and Elam* (*v.* 24.) is *or ſhall be* Meſhech, Tubal, and all her Multitude: her Graves are round about him: all of them uncircumciſed, ſlain by the Sword, tho' they caus'd their Terror in the land of the Living. 27 And they ſhall not ly with the mighty, that are fallen of the uncircumciſed, *i. e. they ſhall not ly with thoſe Heroes of the Heathen who have died a natural Death and in Proſperity, and* which *therefore* are gone down to *the Grave with their weapons of War: and they have laid their Swords under their Heads, *i. e. who have been carried to their Graves in State, and have had their Atchievements and other Enſigns of Honour affixt to their Monuments for perpetuating their Memory*: but their Iniquities ſhall be upon their Bones, *i. e. their Death ſhall carry in it plain tokens of God's Vengeance on them for their Sins, and they ſhall be ſlain ſhamefully and buried contemptuouſly*, tho' they were the Terror of the mighty in the land of the Living. 28 Yea, thou ſhalt be broken in the midſt of the uncircumciſed, *i. e. thy Strength ſhall be broken, and thou ſhalt be ſhamefully ſubdu'd as other wicked Princes and Nations*, and ſhalt ly with them that are ſlain with the Sword. 29 There, *viz. in the ſame infernal Regions* is *or ſhall be* Edom, her Kings, and all her Princes, which with their Might are laid by them that were ſlain by the Sword: they ſhall ly with the uncircumciſed, and with them that go down to the Pit. 30 There be *or ſhall be* the Princes of the North all of them, *i. e. the Princes of Tyre lying North of Sidon and their Allies*, and all the Sidonians, which are gone *or ſhall go* down *to Hell* with the ſlain *or not by a natural Death*, with their Terror *or notwithſtanding they were a Terror to others while living*, they are *or ſhall be* aſham'd of their Might, *i. e. notwithſtanding their Might they ſhall be ſhamefully ſubdu'd and deſtroy'd*, and they ſhall ly with the uncircumciſed, with them that be ſlain by the Sword, and bear their ſhame with them that go down to the Pit. 31 Pharaoh ſhall *go to the ſame infernal Regions, and there ſhall* ſee them *aforemention'd*, and *thereby in ſome degree* ſhall be comforted over all his Multitude, *i. e. as to the ſad Condition of himſelf and*

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his Associates, it being some mitigation to Persons of their Misery, to see others in the same Condition with themselves; even Pharaoh and all his Army slain by the Sword, saith the Lord God. 32 For *as these foremention'd Kings and Nations have been a Terror to the World while they were in it, so* I have caus'd *and will cause* my Terror *to fall on them, while they are* in the land of the Living, *particularly on Pharaoh*: and he shall be laid *in Hell* in the midst of the Uncircumcised, with them that are slain with the Sword, even Pharaoh and all his Multitude, saith the Lord God.

SECTION IX.

Containing several Prophecies deliver'd probably in the twelfth *Year of* Ezekiel's *Captivity, wherein among other things is chiefly foretold the* great Destruction of Gog, *and* the Restoration and prosperous State of the Jews *on their General Conversion to Christianity. This Section takes up the* seven *following Chapters.*

I. The *Duty* of a *Spiritual Watchman*, that is, Prophet or Minister of God.

Chap. XXXIII. Again the Word of the Lord came unto me, saying, 2 Son of Man, speak to the Children of thy People, and say unto them, When I bring *an Enemy with* the Sword *or an Army* upon a Land, if the People of the Land take a Man of their Coasts *or from among them*, and set him for their Watchman: 3 if when he seeth the Sword *or Army of an Enemy* come upon the Land, he blow the Trumpet, and warn the People; 4 then whosoever heareth the sound of the Trumpet, and taketh not warning; if the Sword come, and take him away, his Blood shall be upon his own Head, *i. e. his Destruction shall be owing to himself.* 5 *For* he heard the sound of the Trumpet, and took not warning, *therefore* his Blood shall be upon him: but he that taketh warning, *thereby* shall *have means to* deliver his Soul *or save his Life from the danger of the Enemy.* 6 But if the Watchman see the Sword come, and blow not the Trumpet, and the People be not warn'd: if the Sword come and take any Person from among them, he is taken away in *or for* his Iniquity, but his Blood will I require at the Watchman's hand, *i. e. it is usual for the Government, which rules by me, to punish the Watchman for such a neglect of his Duty, and for the loss of the Lives of those that have perish'd by such his Neglect.* 7 So thou, O son of Man, I have set thee a Watchman unto the House of Israel: therefore thou shalt hear the Word at my Mouth, and warn them from me. 8 When I say unto the Wicked, O wicked Man, thou shalt surely dy; if thou dost not speak to warn the wicked from his Way, that wicked Man shall dy in his Iniquity, but his Blood will I require at thine Hand. 9 Nevertheless, if thou warn the wicked of his Way to turn from it:

if

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if he do not turn from his Way, he ſhall dy in his Iniquity, but thou haſt deliver'd thy Soul. 10 Therefore, O thou Son of Man, ſpeak unto the Houſe of Iſrael, Thus ye ſpeak, ſaying, If our Tranſgreſſions and our Sins be upon us, and we pine away in them *as the Lord has threaten'd Chap.* 24. 23. how ſhould we then live? *Thus ye take encouragement to go on in your Sins, by perverting the Threats of God to deſpair of his Mercy; whereas the end of his very Threats is to bring you to Repentance and to make you capable thereon of his Pardon, and ſo his very Threats proceeds of his Mercy to you, if you will but make a right uſe of them.* 11 *Wherefore* ſay unto them, As I (*u*) live, ſaith the Lord God, I have no pleaſure in the death of the Wicked, but that the Wicked turn from his Way, and live: turn ye, turn ye from your evil Ways; for why will ye dy, O Houſe of Iſrael? 12 Therefore, thou Son of Man, ſay unto the Children of thy People, The Righteouſneſs of the Righteous ſhall not deliver him in the day of his Tranſgreſſion: as for the Wickedneſs of the Wicked, he ſhall not fall thereby in the day that he turneth from his Wickedneſs; neither ſhall the Righteous be able to live for his Righteouſneſs in the day that he ſinneth. 13 When I ſhall ſay to the Righteous, that he ſhall ſurely live: if he truſt to his own Righteouſneſs, *i. e. relies on the good Works he has done, and thinks the worth of them will over-ballance the guilt of his evil Deeds*, and *is thereby encourag'd to* commit Iniquity: all his Righteouſneſs ſhall not be remembred, but for his Iniquity that he hath committed he ſhall dy for it. 14 Again, when I ſay unto the Wicked, Thou ſhalt ſurely dy: if he turn from his Sin, and do that which is lawful and right; 15 if the Wicked reſtore the Pledge, give again that he hath robbed, walk in the Statutes of Life without committing Iniquity; he ſhall ſurely live, he ſhall not dy. 16 None of his Sins that he hath committed ſhall be mention'd unto him: he hath done that which is lawful and right; he ſhall ſurely live. 17 Yet the Children of my People ſay, The Way of the Lord is not equal: but as for them, their Way is not equal. 18 When the Righteous turneth from his Righteouſneſs, and committeth Iniquity, he ſhall even dy thereby. 19 But if the Wicked turn from his Wickedneſs, and do that which is lawful and right, he ſhall live thereby. 20 Yet ye ſay, The Way of the Lord is not equal: O ye Houſe of Iſrael, I will judge you every one after his Ways.

II. *Ezekiel begins to* propheſy *again* concerning the *Jews*, and foretels the *Deſtruction* of them that ſhould be *left in the Land* after the taking and deſtroying of Jeruſalem.

21 * Now it came to paſs in the twelfth year of our Captivity, in the tenth month *anſwering moſtly to our December*, in the fifth day of the month, that one that had eſcaped out of Jeruſalem, came unto me, ſaying, The City is ſmitten. 22 * And the hand of the Lord was upon me, *i. e. I felt a ſenſible Impulſe of the prophetical Spirit* in the Evening, afore he that was eſcaped came; and had open'd my Mouth, *i. e. had given me*

(*u*) See Chap. 18. 23 &c.

a new

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a new Commiſſion (*as v.* 7.) *to ſpeak in his Name unto the People of Iſrael, which I had not done afore for above two* (*w*) *Years: and accordingly I was delivering my foregoing Commiſſion and other Inſtructions from v.* 1. *to v.* 20. *to the Jews among whom I liv'd*, until he *that had eſcap'd from Jeruſalem*, came to me in the morning; and *after that* my Mouth was open'd, *i. e. continued to be open*, and I was no more dumb, *i. e. I was no more hinder'd from propheſying to the Jews as I was* (*w*) *afore, but all along continued propheſying unto them; the Deſtruction of Jeruſalem, which I had ſo often foretold, but the Jews would not believe, giving an indiſputable Authority and Credit to my Words.* 23 Then the Word of the Lord came unto me, ſaying, 24 Son of Man, They *Jews* that *are left there and* inhabit the Waſtes of the land of Iſrael, *i. e. inhabit the land of Iſrael now waſted with Fire and Sword*, ſpeak, ſaying, Abraham was *but* one *or a ſingle Perſon*, and he inherited the Land, *i. e. had the whole land of Iſrael given to him by God*: but we are Many *or a numerous part of Abraham's Poſterity, and therefore there is much greater Reaſon to conclude, that* the Land is given *or ſhall be continued to* us for an Inheritance. 25 Wherefore ſay unto them, Thus ſaith the Lord God, Ye eat *the fleſh of ſlain Cattle* with the Blood (*x*) *contrary to my Law*, and lift up your Eyes towards *or worſhip* your Idols, and ſhed Blood; and ſhall ye poſſeſs the Land? 26 Ye ſtand upon your Sword, *i. e. ye make your Sword or Power the Rule of Juſtice*, ye work Abomination, *i. e. commit abominable Sins*, and ye defile every one his Neighbour's Wife; and ſhall ye poſſeſs the Land? 27 Say thou thus unto them, Thus ſaith the Lord God, As I live, ſurely (*y*) they that are *left* in the Waſtes *or waſted land of Iſrael* ſhall fall by the Sword, and him that is in the open Field will I give to the Beaſts to be devour'd: and they that be in the Forts, and in the Caves, ſhall dy of the Peſtilence. 28 For I will lay the Land *much more deſolate than it is already, even* moſt deſolate, and the pomp *or all ſhew* of her Strength ſhall ceaſe *entirely*, and the Mountains of Iſrael ſhall be deſolate, that none ſhall paſs through. 29 Then ſhall they know that I am the Lord, when I have laid the Land moſt deſolate, becauſe of all their Abominations which they have committed.

III. The *Hypocriſy* of the *Jews* is ſet forth.

30 Alſo thou Son of Man, the Children of thy People ſtill are talking * of thee by the Walls, and in the doors of the Houſes, *i. e. both in their publick places of Concourſe and in their private Meetings*, and ſpeak one to another, every one to his Brother, ſaying, Come, I pray you, and hear what is the Word that cometh forth from the Lord. 31 And they come unto thee as the People cometh *or Diſciples to their Teachers*,

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(*w*) See Chap. 24. 1 and 27. (*x*) Gen. 9. 4. Levit. 3. 17 &c.
(*y*) See this fulfill'd 2 Kings 25. 25, 26. and Jerem. 41. 42.

and

and they ſit before thee *as if they were* my *truly religious* People, *and ſo were willing to be taught and guided by thee*, and they hear thy Words, but they will not do them: for with their Mouth they ſhew much Love, but their Heart goeth after their Covetouſneſs. 32 And lo, thou art unto them as a very lovely Song of one that hath a pleaſant Voice, and can play well on an Inſtrument, *i. e. they come to hear thee for their Entertainment, not for their Edification*: for they hear thy Words, but they do them not. 33 And when this cometh to paſs *here foretold, viz. of thoſe that are left in the land of Iſrael now waſted, being ſlain by the Sword &c. as v. 27. and of the land being ſtill made much more Deſolate*; *when this comes to paſs, as the Deſtruction of Jeruſalem is already come to paſs*, (*for* lo, it will come *certainly to paſs*) then they ſhall know *further* that a Prophet has been among them.

IV. The *Rulers* of the *Jews* are *reprov'd*, and *God's Care* for his *Church* ſet forth, and the *Kingdom of Chriſt* is foretold.

Chap. XXXIV. And the Word of the Lord came unto me, ſaying, 2 Son of Man, propheſy againſt the Shepherds of Iſrael, *i. e. their Rulers Civil as well as Eccleſiaſtical*, propheſy and ſay unto them, Thus ſaith the Lord God unto the Shepherds, Wo be to the Shepherds of Iſrael that do feed themſelves, *i. e. regard only their own Profit and Advantage*: ſhould not the Shepherds feed the Flocks? *i. e. conſult the Good of their People.* 3 Ye eat the Fat, and ye cloth you with the Wool, ye kill them that are fed, *i. e. ye take away the Lives of the Rich, that ye may enrich your ſelves with their Eſtates*: but ye feed not the Flock. 4 The Diſeaſed have ye not ſtrengthen'd, neither have ye heal'd that which was ſick, *i. e. the Magiſtrates have not took care to relieve the Needy, and defend the Oppreſs'd*: *and the Prieſts and Prophets have not been diligent in giving the People proper Inſtructions*: neither have ye bound up that which was broken, *i. e. ye have not given eaſe to the Afflicted and Miſerable*: neither have ye brought again that which was driven away, neither have ye ſought that which was loſt, *i. e. ye have not ſought by good Inſtructions to reduce them that have been ſeduced into Error*; *or to reclaim thoſe that are ready to be loſt or periſh in their Sins*; but with Force and with Cruelty have ye rul'd them. 5 And they were ſcatter'd becauſe there is no Shepherd: and they became meat to all the Beaſts of the Field, when they were ſcatter'd, *i. e. by reaſon of the neglect of the Rulers, the Government is diſſolv'd, and my People ſcatter'd here and there*: *ſome are fled for Refuge into other Countries, and ſome are taken Captives by their Enemies, who as ſo many Beaſts of Prey have ſpoil'd and devour'd them.* 6 My Sheep wander'd thro' all the Mountains, and upon every high Hill: yea, my Flock was ſcatter'd upon all the face of the Earth, and none did ſearch or ſeek after them, *their Rulers taking no care of my People while they were in Power and Authority*; *and now I have diſplac'd them for their Sins, there being no Body left whoſe Office it is to take care of my People.* 7 Therefore, ye Shepherds,

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Shepherds, hear the Word of the Lord; 8 As I live, ſaith the Lord God, ſurely becauſe my Flock became a Prey, and my Flock became meat to every Beaſt of the Field, becauſe there was no Shepherd, neither did my Shepherds ſearch for my Flock, but the Shepherds fed themſelves, and fed not my Flock: 9 therefore, O ye Shepherds, hear the Word of the Lord; 10 Thus ſaith the Lord God, Behold, I am againſt the Shepherds, and I will require my Flock at their hand, and cauſe them to ceaſe from feeding the Flock, neither ſhall the Shepherds feed themſelves any more, *i. e. I will deprive the Rulers of my People of that Authority and Power they have made ſuch ill uſe of*: for *thus* will I deliver my Flock from their Mouth, that they may not be meat for them. 11 For thus ſaith the Lord God, Behold, I, even I will both ſearch my Sheep, and ſeek them out. 12 As a Shepherd ſeeketh out his Flock in the day that he is among his Sheep that are ſcatter'd; ſo will I ſeek out my Sheep, and will deliver them out of all places, where they have been ſcatter'd in the cloudy and dark day, *i. e. in the diſmal time of the Deſtruction of their Country, and of their Captivity.* 13 And I will bring them out from the People *among whom they have been diſpers'd*, and gather them from the Countries, and will bring them to their own Land, and feed them upon the Mountains of Iſrael by the Rivers, and in all the inhabited places of the Country. 14 I will feed them in a good Paſture, and upon the high Mountains of Iſrael ſhall their Fold be: there ſhall they ly in a good Fold, and in a fat Paſture ſhall they feed upon the Mountains of Iſrael. 15 I will feed my Flock, and I will cauſe them to ly down, ſaith the Lord God: *by all which Expreſſions in the three laſt Verſes is denoted, that the Jews on their Reſtoration to their own Country ſhould live in Peace and Proſperity.* 16 I will ſeek that which was loſt, and bring again that which was driven away, and will bind up that which was broken, and will ſtrengthen that which was ſick, *i. e. the Meſſias or Chriſt, whom I ſhall ſet over my People, ſhall faithfully diſcharge all the Offices of a good Shepherd toward them.* But I will deſtroy the Fat and the Strong, *i. e. thoſe that domineer over and oppreſs the Weak*: I will feed them with Judgment *or Diſcretion*: 17 *even as for you, O my Flock, thus ſaith the Lord God, Behold, I judge *or will make a Diſtinction* between Cattle and Cattle, between the Rams and the He-goats, *i. e. between the Good and Bad, the Rich and Poor of my People; and I will deal with each according to his Deſerts.* 18 Seems it a ſmall thing unto you *that are the Fat and Strong of my Flock*, to have eaten up the good Paſture, but ye muſt tread down with your feet the reſidue of your Paſtures? and to have drunk of the deep Waters, but ye muſt foul the reſidue with your feet? 19 And as for *the Lean and Weak of* my Flock, they *have been forced to* eat that which ye have troden with your feet: and they *have*

been

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been forced to drink that which ye have foul'd with your feet: *in which two laſt Verſes is contain'd a Reproof to thoſe great Perſons that took no care that the Poor might enjoy the benefit of their Superfluities; but rather let them be thrown away and do no good, than they would be at the trouble of ſeeing them diſpoſed of for the good of the Needy.* 20 Therefore thus ſaith the Lord God unto them, Behold, I, even I will judge between the fat Cattle, and between the lean Cattle, *i. e. between Rich and Poor.* 21 Becauſe ye, *like Bullocks or Rams and He-goats*, have thruſt with Side and with Shoulder, and puſht all the Diſeaſed with your Horns, *i. e. the Rich and Powerful have oppreſs'd the Poor and Weak*, till ye have ſcatter'd them abroad: 22 therefore will I ſave my Flock, and they ſhall no more be a Prey, and I will judge between Cattle and Cattle. 23 And I will ſet up one Shepherd over them, and he ſhall feed them, even my Servant *the Meſſias or Chriſt, who may be Styl'd* David *on ſeveral Accounts, viz. as David was a Type of him in ſeveral Reſpects, and as he is to be the Son of David emphatically ſo call'd, and as in this his Son is to be fulfill'd all thoſe great and glorious Promiſes which were made to David, as of his Throne remaining to his Poſterity for ever &c.* He ſhall feed them, and he ſhall be their Shepherd. 24 And I the Lord will be their God, and my Servant David a Prince among them, I the Lord have ſpoken it. 25 And I will make with them a Covenant of Peace, and will cauſe the evil Beaſts to ceaſe out of the Land *upon the Jews Returning to their own Country and Re-peopling it*: and they ſhall dwell ſafely in the Wilderneſs, and ſleep in the Woods *free from the fear of wild Beaſts.* 26 And I will make them and the places round about my Hill, a Bleſſing, *i. e. I will remarkably bleſs the Jews and Jeruſalem, and from thence will I bleſs other People with the Preaching of the Goſpel, &c.* and I will cauſe the Shower to come down in his ſeaſon: there ſhall be Showers of Bleſſing, *i. e. Showers that ſhall produce plenty of all things, even* (z) *Spiritual as well as Temporal Bleſſings.* 27 And the Tree of the Field ſhall yield her Fruit, and the Earth ſhall yield her Increaſe, and they ſhall be ſafe in their Land, and ſhall know that I am the Lord, when I have broken the bands of their Yoke, and deliver'd them out of the hand of thoſe that ſerv'd themſelves of them, *i. e. when I ſhall have deliver'd them from their Captivity, and Oppreſſion of all that had them in Subjection.* 28 And they ſhall no more be a Prey to the Heathen, neither ſhall the Beaſts of the Land devour them; but they ſhall dwell ſafely, and none ſhall make them afraid. 29 And I will raiſe up for them a Plant of Renown, *i. e. the Meſſiah, who ſhall be a Branch or Shoot of the Stem of Jeſſe*, and they ſhall be no more conſum'd with Hunger in the Land, neither bear the

(z) Spiritual Inſtructions are often repreſented in Scripture by Rain or Dew.

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Shame *or Reproach* of the Heathen any more, *as if I their God had caſt them off.* 30 *For by my* thus *reſtoring the Jews to their Country and a moſt happy State therein,* ſhall they, *viz. the Heathen* know that I the Lord their God am with them, and that they, even the Houſe of Iſrael, are my People, ſaith the Lord God. 31 * Now ye, *who are all along in this Chapter call'd* my Flock *or* the Flock of my Paſture, are *to be underſtood to be* Men, *particularly my People Iſrael*; and I *frequently repreſented here as a Shepherd,* am your God, ſaith the Lord God.

V. A Prophecy againſt the *Edomites.*

Chap. XXXV. Moreover, the Word of the Lord came unto me, ſaying, 2 Son of Man, ſet thy face againſt mount Seir *or the land of Edom,* and propheſy againſt it, 3 and ſay unto it, Thus ſaith the Lord God, Behold, O mount Seir, I am againſt thee, and I will ſtretch out mine hand againſt thee, and I will make thee moſt deſolate. 4 I will lay thy Cities waſte, and thou ſhalt be deſolate, and thou ſhalt know that I am the Lord. 5 Becauſe thou haſt had a perpetual Hatred (*a*) *againſt my People Iſrael,* and haſt *join'd with the Chaldeans to* ſhed the Blood of the Children of Iſrael by the force of the Sword, in the time of their Calamity, in the time that their Iniquity had an End, *i. e. receiv'd its juſt Doom by the Deſtruction of the City and Temple of Jeruſalem &c.* 6 therefore, as I live, ſaith the Lord God, I will prepare *or order things ſo as to bring* thee unto *having thy* Blood *ſhed,* and *the Enemy which ſhall ſhed thy* Blood, ſhall purſue thee: ſince thou haſt not hated, *i. e. haſt loved to ſhed the Blood of my People,* even Blood ſhall purſue thee. 7 Thus will I make mount Seir moſt deſolate, and cut off from it him that paſſeth out, and him that returneth, *i. e. no Traveller ſhall go forward or backward therein with Safety.* 8 And I will fill his Mountains with the ſlain Men: in thy Hills, and in thy Vallies, and in all thy Rivers ſhall they fall that are ſlain with the Sword. 9 I will make thee perpetual Deſolations, and thy Cities ſhall not return *to thee, who ſhall be* (*b*) *driven out of them and forc'd to ſettle elſewhere,* and ye ſhall know that I am the Lord. 10 Becauſe thou haſt ſaid, Theſe two Nations, and theſe two Countries, *viz. the land of Iſrael and Judah* ſhall be mine, and we will poſſeſs it, whereas the Lord was there, *or Proprietor in a ſpecial manner of thoſe two Countries, and will never quite relinquiſh his Property to it, but reſerve it for his People.* 11 Therefore, as I live, ſaith the Lord God, I will even do *to thee* according to thine Anger, and according to thine Envy which thou haſt uſed out of thy Hatred againſt them, *viz. the Jews*: and I will make my ſelf known amongſt them, *i. e. I will make my People ſee that I have not quite caſt them off,* when I have judg'd *or thus puniſh'd* thee

ANNOTAT.

(*a*) Compare Chap. 25. 12. (*b*) See Dean *Prideaux's* Connex. of the Hiſt. of the Old and New Teſt. Part 2. p. 299.

for

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for thy Hatred againſt them. 12 And thou ſhalt know that I am the Lord, and that I have heard all thy Blaſphemies which thou haſt ſpoken againſt the mountains of Iſrael, ſaying, They are laid deſolate, they are given us to conſume. 13 Thus with your mouth ye have boaſted *in effect* againſt me, *as if I were not able to make good my Promiſes to my People, or aſſert my Right to the lands of Iſrael and Judah*; and have multiply'd your words againſt me: I have heard them. 14 Thus ſaith the Lord God, When the whole Earth rejoyceth, *i. e. when I ſhall reſtore other Countries, conquer'd by the King of Babylon, to their former Poſterity*, I will make thee *ſtill* deſolate. 15 As thou didſt rejoyce at the Inheritance of the Houſe of Iſrael, becauſe it was deſolate, ſo will I do unto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea, even all of it, and they ſhall know that I am the Lord.

June 19.

VI. A Prophecy of the *future Welfare* of Iſrael.

Chap. XXXVI. Alſo thou Son of Man, propheſy unto the mountains of Iſrael, and ſay, Ye mountains of Iſrael, hear the Word of the Lord. 2 Thus ſaith the Lord God, Becauſe the Enemy, *viz. Edomites* have ſaid againſt you, Aha, even the ancient high Places, *i. e. the mountainous parts of Judea, where the ancient Fortreſſes were placed which commanded the reſt of the Country*, are ours in poſſeſſion. 3 Therefore propheſy and ſay, Thus ſaith the Lord God, Becauſe they have made you deſolate, and ſwallow'd you up on every ſide, that ye might be a Poſſeſſion unto the reſidue of the Heathen, and ye are taken up in the lips of Talkers, and are an Infamy of the People, *i. e. ye are become by reaſon of your Calamities a By-word and a Reproach among the Heathen round about you*: 4 therefore ye mountains of Iſrael, hear the Word of the Lord God, Thus ſaith the Lord God to the Mountains and to the Hills, to the Rivers, and to the Vallies, to the deſolate Waſtes, and to the Cities that are forſaken, which became a Prey and Deriſion to the reſidue of the Heathen that are *left* round about, *after the general Deſolations threaten'd on the neighbouring Countries, Moab, Edom, Ammon, &c.* 5 Therefore thus ſaith the Lord God, Surely in the fire of my Jealouſy, *i. e. out of that fervent Zeal and Concern I have for my own Honour which is blaſphem'd among the Heathen*, have I ſpoken *or foretold what I will do* againſt the reſidue of the Heathen, and againſt all Idumea, which have appointed my Land into their Poſſeſſion, with the joy of all their Heart, with deſpiteful Minds to caſt it out for a Prey. 6 Propheſy therefore concerning the land of Iſrael, and ſay unto the Mountains and to the Hills, to the Rivers and to the Vallies, Thus ſaith the Lord God, Behold, I have ſpoken in my Jealouſy and in my Fury, becauſe ye have born the Shame *or Reproach* of the Heathen. 7 Therefore thus ſaith the Lord God, I have lifted up mine hand, *i. e. have ſworn or irreverſibly decreed, that* ſurely the Heathen that are about you, they ſhall bear their Shame *or the Reproach of others, as a juſt puniſhment for*

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their ſo Reproaching you. 8 But ye, O mountains of Iſrael, ye ſhall ſhoot forth your Branches, and yield your Fruit to my People of Iſrael, for they are at hand to come, *i. e. I will haſten their Coming or Return into their own Country in its due time.* 9 For behold, I am for you, and I will turn unto you, and ye ſhall be till'd and ſown. 10 And I will multiply Men upon you, all the Houſe of Iſrael, even all of it, and the Cities ſhall be inhabited, and the Waſtes ſhall be built. 11 And I will multiply upon you Man and Beaſt, and they ſhall increaſe and bring Fruit, and I will ſettle you after your old Eſtates, and will do better unto you than at your Beginnings, *by beſtowing on you the Bleſſings of the Goſpel*; and ye ſhall know that I am the Lord. 12 Yea, I will cauſe Men to walk upon you, even my People Iſrael, and they ſhall poſſeſs thee, and thou ſhalt be their Inheritance, and thou ſhalt no more henceforth *be look'd on as an unwholſome Country that doſt* bereave (*c*) them, *viz. thy Mountains and other Parts* of Men *or its Inhabitants by Sickneſs or ſome other fatal Means.* 13 Thus ſaith the Lord God, Becauſe they, *viz. the Heathen* ſay unto *or of* you, *i. e. have rais'd this ill Character of thee, that* Thou, Land *of Iſrael*, devoureſt up *as it were thy* Men *or Inhabitants by the Peſtilence or Famine or ſome other Judgment ſent on thee*, and *ſo* haſt bereav'd thy *ſelf of thy* Nations *or Tribes*: 14 therefore thou ſhalt devour Men no more, neither bereave thy Nations any more, ſaith the Lord God. 15 Neither will I cauſe Men to hear in thee the Shame *or Reproach* of the Heathen any more *on the foreſaid Account*, neither ſhalt thou bear the Reproach of the People any more; *foraſmuch as thou ſhalt not cauſe thy Nations to fall *or periſh* any more, *i. e. thy Inhabitants ſhall not periſh any more by Peſtilence or Famine or the Sword or any other Judgment*, ſaith the Lord God: *which remarkable Promiſe, tho' in a leſs degree it is capable of being apply'd to the Return of the Jews after the Babyloniſh Captivity for ſome intervals of Time, yet is to receive its full Completion at the General Converſion of the Jews to Chriſtianity, and their Return and Dwelling then in their own Country without any Judgment being ſent on them, but in all Safety and Proſperity.*

VII. The Jews were *rejected* for their *Sins*, and ſhall be *reſtor'd* to an happy State out of God's Mercy.

16 Moreover, the Word of the Lord came unto me, ſaying, 17 Son of Man, when the Houſe of Iſrael dwelt in their own Land, they defil'd it by their own way, and by their doings: their way was before me as the uncleanneſs of a remov'd Woman, *i. e. as a menſtruous Woman was under a legal Pollution, and ſo forbid to come within the Courts of the Temple, or attend on my Worſhip there*; *ſo the Jews had ſo defil'd themſelves by their Idolatry and other Sins, as to render them unqua-*

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(*c*) This Expreſſion alludes to the evil Report, which the Spies brought upon this Land, Numb. 13. 32.

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lify'd to be my People, or to offer up any religious Service to me. 18 Wherefore I pour'd my Fury upon them for the Blood, *eſpecially that of their Children ſlain and offer'd to Moloch,* that they had ſhed upon the Land, and for their Idols wherewith they had polluted it. 19 And I ſcatter'd them among the Heathen, and they were diſpers'd thro' the Countries: according to their way, and according to their doings I judg'd them. 20 And when they entred unto the Heathen whither they went, they profan'd, *i. e. brought a ſcandal on* my holy Name, * inaſmuch as they, *viz. the Heathen* ſaid unto them, Theſe *profligate Wretches* are *they that call themſelves* the People of the Lord, and *by his juſt Puniſhment they* are gone forth *or expell'd* out of his Land *which he had given them.* 21 But I had Pity *on them ſo far as not quite to deſtroy them, tho' they were ſo profligate, even* for *the ſake of* my holy Name, which the Houſe of Iſrael had profan'd among the Heathen, whither they went. 22 Therefore ſay unto the Houſe of Iſrael, Thus ſaith the Lord God, I do not this, *viz. make the Promiſes in the following Verſes,* for your ſakes, O Houſe of Iſrael, but for mine holy Names ſake, which ye have profan'd among the Heathen, whither ye went. 23 And I will ſanctify, *i. e. cauſe to be ſanctify'd or had in great honour by the Heathen* my great Name, which was profan'd among the Heathen, which ye have profan'd in the midſt of them, and the Heathen ſhall know that I am the Lord, ſaith the Lord God, when I ſhall be ſanctify'd in you, before their eyes, *i. e. when I ſhall give convincing proofs of my Power and Goodneſs to the Heathen, by my reſtoring you to your Country for the ſake of my Promiſes made to your Forefathers.* 24 For I will take you from among the Heathen, and gather you out of all Countries, and will bring you into your own Land. 25 Then will I ſprinkle *the* clean Water *of Baptiſm* upon you, and ye ſhall be clean: *even* from all your *former* Filthineſs, and from *the guilt of worſhipping* all your Idols will I cleanſe you, *ſo as that ye ſhall for the future deteſt all Idolatry.* 26 *For* a new *or converted* Heart alſo will I give you, and a new Spirit will I put within you, and I will take away the (*d*) ſtony Heart out of your Fleſh, and I will give you an Heart of Fleſh. 27 And I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgments, and do them. 28 And ye ſhall dwell in the Land that I gave to your Fathers, and ye ſhall be my People, and I will be your God. 29 * Even I will *forgive you on your Converſion, and* ſave *or free* you from *the puniſhment of* all your Uncleanneſſes, and I will call for the Corn, and will increaſe it, and lay no Famine upon you. 30 And I will multiply the Fruit of the Tree, and the Increaſe of the Field, that ye ſhall receive no more reproach of Famine among the Heathen. 31 Then ſhall ye remember your own evil Ways, and your Doings that were not good, and ſhall

(*d*) See the Paraphraſe on Chap. 11. 19.

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lothe your ſelves in your own ſight, for your Iniquities, and for your Abominations. 32 *But, as I ſaid afore v.* 22. not for your ſakes do I this, ſaith the Lord God, be it known unto you *or well remember: on the contrary it behoves you to* be aſham'd and confounded for your own Ways, O Houſe of Iſrael. 33 Thus ſaith the Lord God, In the day that I ſhall have cleanſed you from all your Iniquities, I will alſo cauſe you to dwell in the Cities *of your own Land*, and the Waſtes, *i. e. the Cities that now ly waſted or deſtroy'd* ſhall be built. 34 And the *now* deſolate land *of Iſrael* ſhall be till'd, whereas it lay deſolate in the ſight of all that paſs'd by. 35 And they ſhall ſay, This Land that was deſolate, is become like the garden of Eden; and the waſte, and deſolate, and ruin'd Cities are become fenc'd, and are inhabited. 36 Then the Heathen that are left round about you, ſhall know that I the Lord *am He, who by my over-ruling Power and Providence have reſtor'd you to your Country, and enabled you there to* build the ruin'd Places, and plant *again* that *Land* that was deſolate: I the Lord have ſpoken it, and I will do it. 37 *And whereas I did formerly* (*e*) *declare that I would not be enquir'd of by them by reaſon of their Wickedneſs, now* thus ſaith the Lord God, *On their foretold Converſion*, I will yet for this be enquir'd of by the Houſe of Iſrael, *i. e. I will anſwer their devout Petitions*, to do it for them, *i. e. to fulfil the Promiſes here made to them*; *and* I will increaſe them with Men like a Flock, *i. e. make them very numerous.* 38 *Even* as the holy Flock, *even* as the Flock of Jeruſalem, *i. e. as the Sheep and Lambs for Sacrifices at the Temple of Jeruſalem* in *the time of* her ſolemn Feaſts *were very numerous and of the beſt of their Kind*: ſo ſhall the *now* waſte Cities *of Iſrael and Judah* be fill'd with Flocks of Men *or very numerous Inhabitants, and thoſe healthy and ſtout Men, as well as truly Religious*, and *hereby* they, *viz. Heathen, according to v.* 36. *as well as Jews* ſhall know that I am the Lord: *which Promiſes at leaſt in the higheſt Senſe or in the fulleſt Manner apparently belong to that happy State of the Jews, which ſhall follow on their General Converſion to Chriſtianity.*

VIII. By the *Reſtoring of dry Bones to Life* is repreſented the *Reſtoration* of the Jews to a moſt *proſperous* State.

Chap. XXXVII. The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, *i. e. in an Ecſtacy ſeem'd to carry me out*, and ſet me down in the midſt of the Valley which was full of Bones, 2 and cauſed me to paſs by them round about, and behold there were very many in the open Valley, and lo, they were very dry. 3 And he ſaid unto me, Son of Man, can theſe Bones live? and I anſwer'd, O Lord God, thou knoweſt *only, ſuch a Change being to be effected only by thy Omnipotence and good Pleaſure.* 4 * Then he ſaid unto me, Propheſy upon theſe Bones, and ſay unto them, O ye dry Bones, hear the Word of the Lord. 5 Thus ſaith the Lord God unto theſe Bones, Be-

(*e*) Chap. 14. 3. and 20. 3, 31.

hold,

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hold, I will cauſe Breath to enter into you, and ye ſhall live. 6 And I will lay Sinews upon you, and will bring up Fleſh upon you, and cover you with Skin, and put Breath in you; and ye ſhall live, and ye ſhall know that I am the Lord. 7 So I propheſy'd as I was commanded: and as I propheſy'd there was a Noiſe, and behold, a Shaking, *i. e. there was ſuch a Noiſe or Commotion, as the Bones of an human Body would make on their coming together again into their Places, after having been ſeparated one from the other*; and the Bones came together Bone to his Bone. 8 And when I beheld, lo, the Sinews and the Fleſh came up upon them, and the Skin cover'd them above; but there was no Breath in them. 9 Then ſaid he unto me, Propheſy unto the *Breath, propheſy, Son of Man, and ſay to the Breath, Thus ſaith the Lord God, Come from the four Winds, *to denote the Reſtoration of the Jews from all the Quarters of the World, whither they were diſpers'd*, O Breath, and breathe upon theſe Slain, that they may live. 10 So I propheſy'd as he commanded me, and the Breath came into them, and they liv'd and ſtood upon their Feet, *as numerous as* an exceeding great Army, *to ſignify the great Numbers the Jews will amount to, when they return from their ſeveral Diſperſions, and unite into one Body.* 11 Then he ſaid unto me, Son of Man, theſe Bones are, *i. e. repreſent* the whole Houſe of Iſrael: behold, they ſay, Our Bones are dry'd, and our Hope is loſt, we are cut off for our parts, *i. e. they look on their Condition as forlorn and utterly deſperate; as irretrievable as it is to reſtore a dead Man to Life, when he is rotted and his Bones quite dry.* 12 Therefore propheſy and ſay unto them, Thus ſaith the Lord God, Behold, O my People, *whereas you look on your ſelves to be in as deſperate a Condition as if you were dead and buried*, I will open your Graves, and cauſe you to come up out of your Graves, *i. e. I will ſhew you that I can ſtill retrieve your Condition, and reſtore you to your former Proſperity, tho' it ſeems to you as difficult as to raiſe a dead Man to Life*, and *I will* bring you into the land of Iſrael. 13 And ye ſhall know that I am the Lord, when I have open'd your Graves, O my People, and brought you up out of your Graves. 14 And ſhall put my Spirit in you, *viz. not only that Principle of natural Life call'd v. 9. Breath, but alſo that Spirit of my Grace which is the Principle of Spiritual Life*, and ye ſhall live, and I ſhall place you in your own Land: then ſhall ye know that I the Lord have ſpoken it, and perform'd it, ſaith the Lord: *which foregoing Prophecy manifeſtly refers chiefly to the General Converſion of the Jewiſh Nation to Chriſtianity, and their Reſtoration thereupon to God's Favour and their own Country; which therefore is by St Paul in alluſion to this Place of Ezekiel ſtyl'd Life from the Dead, Rom. 11. 15.*

IX. By the *Uniting of two Sticks* is foretold the *Union of Iſrael and Judah* into *one State* and *Church* under *Chriſt*.

15 The Word of the Lord came again unto me, ſaying, 16 Moreover, thou Son of Man, take thee one ſtick *or Rod*, and write upon it,

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For Judah, and for the Children of Iſrael his Companions, *i. e. for the Tribe of Benjamin and ſuch of the other Tribes as adher'd to the Houſe of David and the true Service of God, and made up the Kingdom of Judah*: then take another Stick, and write upon it, For Joſeph, *even* the *ſaid* Stick *ſhall repreſent the Tribe or Kingdom* of Ephraim, and *ſhall be* for *or repreſent alſo* all the Houſe of Iſrael his Companions, *i. e. all that join'd with Ephraim and erected themſelves into a diſtinct Kingdom from Judah.* 17 And join them one to another into one Stick, and they ſhall become one in thine Hand. 18 And when the Children of thy People ſhall ſpeak unto thee, ſaying, Wilt thou not ſhew us what thou meaneſt by theſe? 19 Say unto them, Thus ſaith the Lord God, Behold, I will take the Stick of Joſeph, which is in the hand of Ephraim, *i. e. which Stick repreſents the Kingdom of Iſrael, of which Ephraim was Head*, and the Tribes of Iſrael his Fellows, and will put them with him, even with the Stick of Judah, and make them one Stick, and they ſhall be one in mine hand, *i. e. I will make them one Kingdom, and ſet one King over them* (*as v.* 22.) 20 And the Sticks whereon thou writeſt, ſhall be in thine hand before their Eyes, *as a viſible Token or Pledge of the Truth of what thou foreteller'ſt.* 21 And ſay unto them, Thus ſaith the Lord God, Behold, I will take the Children of Iſrael from among the Heathen whither they be gone, and will gather them on every ſide, and bring them into their own Land. 22 And I will make them one Nation in the Land upon the mountains of Iſrael, and one King ſhall be King to them all: and they ſhall be no more two Nations, neither ſhall they be divided into two Kingdoms any more at all: 23 neither ſhall they defile themſelves any more with their Idols, nor with their deteſtable Things, nor with any of their Tranſgreſſions, but *they ſhall be touch'd with an hearty Compunction for their great Sin of Rejecting and Crucifying Chriſt*; *and hereupon* I will ſave them *or bring them ſafe* out of all their Dwelling-places, wherein they have ſinn'd, *i. e. out of all the Countries whither they have been diſpers'd, and wherein they have dwelt, and wherein they have even continu'd to ſin againſt me for a long time*, and *on their Repentance I* will cleanſe *or forgive* them: ſo ſhall they be my People, and I will be their God. 24 And David, (*f*) *i. e. Chriſt* my Servant ſhall be King over them: and they all ſhall have one Shepherd: they ſhall alſo walk in my Judgments, and obſerve my Statutes, and do them. 25 And they ſhall dwell in the Land, that I have given unto Jacob my Servant, wherein your Fathers have dwelt, and they ſhall dwell therein, even they and their Children, and their Children's Children for ever, and my ſervant David ſhall be their Prince for ever. 26 Moreover, I will make a Covenant of Peace with them, it ſhall be an everlaſting Covenant with them, and I will place them,

(*f*) See Chap. 34. 23.

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and multiply them, and will ſet my Sanctuary in the midſt of them for evermore. 27 My Tabernacle (*g*) *or an extraordinary Appearance of my Divine Majeſty as of Old in the Tabernacle*, ſhall alſo be with them *in Jeruſalem*: yea, I will be their God, and they ſhall be my People. 28 And the Heathen ſhall know *or take notice*, that I the Lord do ſanctify Iſrael, *i. e. in a ſpecial manner bring about the general Converſion of the Jewiſh Nation*, when *I ſhall have reſtor'd them to their own Country, and* my Sanctuary *or the chief Place of my Worſhip* ſhall be *again at Jeruſalem, and ſo* in the midſt of them, *and that* for evermore *or to the end of this World.*

X. A remarkable *Prophecy* againſt *Gog* and all his *Allies* or *Auxiliaries.*

Chap. XXXVIII. And the Word of the Lord came unto me, ſaying, 2 Son of Man, ſet thy face againſt Gog (*h*) of the land of Magog, the chief Prince of Meſhech and Tubal, *i. e. the Nations lying on the Euxine Sea*, and propheſy againſt him, 3 and ſay, Thus ſaith the Lord God, Behold, I am againſt thee, O Gog, the chief Prince of Meſhech and Tubal. 4 And I will turn thee back, and put hooks into thy Jaws, *i. e. I will diſappoint all thy Deſigns, and turn thee about as eaſily as a Fiſherman maſters a great Fiſh, when he has once faſten'd an hook into his Jaws*, * after I have brought thee forth, and all thine Army, Horſes, and Horſemen, all of them clothed with all ſorts of Armour, even a great Company with Bucklers and Shields, all of them handling Swords. 5 Perſia, Ethiopia, and Libya with them; all of them with Shield and Helmet: 6 Gomer, *i. e. Galatia*, and all his Bands, the Houſe of Togarmah, *i. e. Cappadocia* of the North-quarters *of leſſer Aſia*, and all his Bands, and many *other People* with thee. 7 Be thou prepar'd, and prepare for thy ſelf, *i. e. be ſure make all the warlike Preparations thou canſt*, thou and all thy Company that are aſſembled unto thee, and be thou a Guard unto them, *i. e. let them rely on thy Proweſs and Conduct as their Leader.* 8 After many Days *or Generations ſhalt thou undertake the War here foretold againſt my People Iſrael, and thereupon* thou ſhalt be viſited *or duly puniſh'd by me. Even* in the latter Years *of the Chriſtian State, when the Jews ſhall be converted, and reſtor'd to their*

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(*g*) Compare Revel. 21. 3, 22.

(*h*) Of the land of *Magog* and *Gog* (as well as of *Meſhech* and *Tubal* &c.) ſee my Geography of the old Teſtament Vol. 1. Chap. 3. §. 2. numb. 42 &c. where I have obſerv'd that the name of *Gog* was preſerv'd in the name *Gogarene*, whereby a Country between the Euxine and Caſpian Seas was formerly denoted; and from which not improbably was made the preſent Name of the Country *Georgia* lying in thoſe Parts. That by *Gog* here may be meant primarily the *Turk*, is not improbable. But that thereby is alſo ſecondarily and ultimately denoted another like and moſt cruel Enemy of the People of God, if not in this Prophecy, yet at leaſt in Revel. 20. 8. ſeems ſo plain as not to admit of any reaſonable Doubt.

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Country, thou ſhalt come into the Land, that is, *i. e. of the Jews that are* brought back *into their own Country, being ſav'd* from the Sword *of their Enemies*, and is *or are* gather'd out of many People *among whom they were diſpers'd*; *thou ſhalt come* againſt the mountains of Iſrael, which have been altogether waſte: when it is, *i. e. the Jews are or ſhall have been* brought forth out of the Nations *where they were ſcatter'd*, and they ſhall *have dwelt ſafely all of them *in their own Country for ſome time*; 9 *then* thou ſhalt aſcend and come *againſt them* like a Storm, thou ſhalt be like a Cloud to cover the Land, thou and all thy Bands, and many People with thee, *i. e. the Forces thou bringeſt ſhall be ſo Numerous as to overſpread the land of Iſrael, like a dark Cloud which makes every thing look melancholy and diſmal.* 10 Thus ſaith the Lord God, *Even it ſhall come to paſs, that at the ſame *or aforeſaid* (*v.* 8.) time ſhall *ſuch* things *as are mention'd v.* 11, 12. come into thy Mind, and thou ſhalt think an evil Thought *againſt my People Iſrael*: 11 *namely thou ſhalt ſay, I will go up to the land of unwall'd Villages, I will go to them that are at reſt, that dwell ſafely, all of them dwelling without Walls, and having neither Bars nor Gates, *as being without apprehenſion of Danger from any Enemy, on account of the Promiſes of Peace and Safety made to them again and again by me, and on account of their being then in my ſpecial Favour and Protection*, 12 to take a Spoil, and to take a Prey, *theſe ſhall be the Motives to induce thee* to turn thine Hand *or Forces* upon *or againſt* the *once* deſolate places *of the land of Iſrael*, that *ſhall then be inhabited, and upon the People *of Iſrael*, that *ſhall then be gather'd out of the Nations, and which ſhall have then gotten Cattle and Goods; *more particularly ſhalt thou come againſt them* that dwell *in Jeruſalem, which is* in the midſt of the Land. 13 Sheba and Dedan *or the Merchants of the Eaſt*, and the Merchants of Tarſhiſh *or the Weſt*, with all the young Lions thereof, *i. e. the other chief Merchants of the Eaſt and Weſt, who live as great as Princes, and may be well liken'd to Lions or Beaſts of Prey on account of the Injuſtice and Oppreſſion they practice in their Commerce. Theſe* ſhall ſay unto thee, Art thou come to take a Spoil? haſt thou gather'd thy Company to take a Prey? to carry away Silver and Gold, to take away Cattle and Goods, to take a great Spoil? *They ſhall take it for granted, by reaſon of thy numerous Forces, that thou wilt ſubdue my People, and ſo they ſhall attend thy Armies to buy ſuch Spoils as ſhall be taken from my People.* 14 Therefore, Son of Man, propheſy and ſay unto Gog, Thus ſaith the Lord God, In that Day *or remarkable time here foretold and elſewhere by ſeveral or moſt of the Prophets*, when my People of Iſrael *on their general Converſion to Chriſtianity ſhall be reſtor'd to their own Country, and there* dwelleth ſafely, (*as v.* 11.) ſhalt thou not know it? *i. e. News thereof will certainly be brought to thee.* 15 And *thereupon* thou

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thou ſhalt come from thy place out of the North-parts, thou and many People with thee, all of them riding upon Horſes, a great Company, and a mighty Army. 16 And thou ſhalt come up againſt my People of Iſrael, as a Cloud to cover the Land: it ſhall be in the latter Days, and I will bring thee *for thy Deſtruction* againſt my Land, that the Heathen may know me, when I ſhall be ſanctify'd in thee, O Gog, *i. e. when by the remarkable Deſtruction of thee and thy Forces, and thereby the ſignal Deliverance I ſhall give my People, I ſhall give a moſt convincing Proof* before their Eyes, *that I am the only True God, of infinite Power and Goodneſs and Juſtice ſo as to be able and willing to make good all the Promiſes made by me to my People, on their performing the Conditions requir'd of them by me: inſomuch that by this Deſtruction of thee and thy Forces, the Heathen ſhall be converted to my moſt holy and true Religion.* 17 Thus ſaith the Lord God, Art thou * not he, *i. e. thou art he* of whom I have ſpoken in old time by my Servants the Prophets of Iſrael, which propheſy'd in thoſe days many Years, that I would bring thee againſt them? 18 And it ſhall come to paſs at the ſame time, when Gog ſhall come againſt the land of Iſrael, ſaith the Lord God, that my Fury ſhall come up in my Face, *i. e. like as great Anger cauſes the Blood to riſe up in a Man's Face, and thereby ſhews it ſelf: ſo my Anger againſt Gog, when he ſhall come againſt the land of Iſrael, ſhall appear as plainly to be exceeding Great, by the Deſtruction I ſhall make of him and his Forces.* 19 For in my Jealouſy, and in the fire of my Wrath have I ſpoken, *or here foretold the Deſtruction of Gog and all his Forces or Allies and Auxiliaries.* Surely in that day *when Gog ſhall come againſt my People,* there ſhall be a great Shaking, *i. e. a great Alteration in the World by means of the Deſtruction of Gog and his Forces* in the land of Iſrael; *and the ſaid Deſtruction ſhall be attended with terrible Thundring and Earthquake*: 20 ſo that the Fiſhes of the Sea, and the Fowls of the Heaven, and the Beaſts of the Field, and all creeping Things that creep upon the Earth, and all the Men that are upon the face of the Earth, ſhall ſhake *for fear* at *the remarkable and dreadful Tokens of* my *ſpecial* Preſence *for the Preſervation of my People Iſrael*, and *ſeveral of* the Mountains ſhall be thrown down, and the ſteep Places ſhall fall, and every Wall, *i. e. many Walls* ſhall fall to the Ground. 21 And I will call for a Sword againſt him throughout all my Mountains, ſaith the Lord God: *even I will order things ſo that the Forces of Gog ſhall quarrel one with the other, and* every Man's Sword ſhall be againſt his Brother. 22 And I will plead *or ſhew my anger* againſt him with Peſtilence as well as with *the Sword*, (*as v.* 21.) *which ſhall ſhed the* Blood *of his Men*; and I will rain upon him, and upon his Bands, and upon the many People that are with him, an overflowing Rain, *i. e. I will ſend on him an exceeding great Rain, which ſhall*

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overflow the Place where his Forces are, and *with the Rain ſhall be mingled* great Hailſtones, Fire and Brimſtone *or Lightning, which ſhall all tend to deſtroy him and his Forces.* 23 Thus, *viz. by the foreſaid extraordinary Deſtruction of Gog, and the Means of bringing it about*, will I magnify my ſelf, and ſanctify (*i*) my ſelf, and I will be known in the eyes of many Nations, and they ſhall know that I am the Lord. Chap. XXXIX. Therefore, thou Son of Man, propheſy againſt Gog, and ſay, Thus ſaith the Lord God, Behold, I am againſt thee, O Gog, the chief Prince of Meſhech and Tubal. 2 And I will turn thee back, and * ſtrike *or cut* thee *off* with *the* ſix Plagues, *mention'd Chap.* 38. 22. after I have caus'd thee to come up from the North-parts, and have brought thee upon the mountains of Iſrael. 3 And I will ſmite thy Bow out of thy left hand, and will cauſe thine Arrows to fall out of thy right hand, *i. e. thou ſhalt not be able to uſe thy Weapons to any Purpoſe, but ſhalt even let them fall for the Conſternation that ſhall ſeize thee at laſt.* 4 Thou ſhalt fall upon the mountains of Iſrael, thou and all thy Bands, and the People that is with thee: I will give thee unto the ravenous Birds of every Sort, and to the Beaſts of the Field, to be devour'd. 5 Thou ſhalt fall upon the open Field, for I have ſpoken it, ſaith the Lord God. 6 And I will ſend a Fire on Magog, *i. e. upon the Deſtruction of Gog there ſhall ariſe great Commotions in his Kingdom, and it ſhall be quite ſubverted*; and among them that dwell careleſly in the Iſles, *i. e. alſo there ſhall great Commotions ariſe in the Countries of all thoſe that were Allies or Auxiliaries to Gog, or any ways abetted his Cauſe or Favour'd his Expedition againſt the land of Iſrael, as ſhall the Merchants of Tarſhiſh according to Chap.* 38. 13. *and whereas they were confident of the Succeſs of Gog againſt my People Iſrael, and ſo were careleſs to make any Proviſion for the Contrary, their ſeveral States ſhall be ſubverted alſo*; and *by theſe great Changes* they ſhall know that I am the Lord. 7 So will I make my holy Name known *or to be acknowledg'd among the Heathen, by means of the ſignal Deſtruction of Gog whilſt he is aſſaulting Jeruſalem, which is* in the midſt of my People Iſrael, and I will not let them, *viz. the Heathen* pollute *or diſhonour* my holy Name any more, *by thinking me not able to deliver my People from their Enemies, and that conſequently I am not the only True God*: but the Heathen *by the forementiond Means* ſhall know *or be brought to acknowledge*, that I am the Lord, the Holy One in Iſrael, *i. e. that I Jehovah who am the God of Iſrael, am alſo the only True God in the whole World.*

XI. *Iſrael's* Great *Victory* over *Gog.*

8 Behold, it is come, and it is done, *i. e. the Time and Deſtruction of Gog here foretold, ſhall as certainly come to paſs, as if both were already come to paſs*, ſaith the Lord God: this *Day here foretold* is *no*

(*i*) See v. 16.

other

other than the Day *and Deſtruction* whereof I have ſpoken (*k*) *of old by my Prophets.* 9 And *the overthrow of Gog and all their Enemies ſhall be ſo entire, that* they that dwell in the Cities of Iſrael, ſhall go forth *unto the place where the Camp of Gog ſhall have been, and where his Forces ſhall have been ſlain or overthrown,* and ſhall ſet on fire and burn the Weapons *of their Enemies that they ſhall find there,* both the Shields and the Bucklers, the Bows and the Arrows, and the Hand-ſtaves, and the Spears, and they ſhall burn them with fire ſeven Years *or for a long Time, ſo great ſhall the quantity be of wooden Weapons that they ſhall find*: 10 ſo that they ſhall take no Wood out of the Field, neither cut down any out of the Foreſts: for they ſhall burn the Weapons with Fire, and they ſhall ſpoil thoſe that ſpoiled *or would have ſpoil'd* them, and *as it were* rob thoſe that *would have* robb'd them, ſaith the Lord God.

XII. The *Burying-place* of *Gog* and his ſlain *Forces*, with other Particulars ſetting forth the *Greatneſs* of the *Victory* on one ſide, and of the *Slaughter* on the other ſide.

11 And it ſhall come to paſs in that Day, that I will give unto Gog a place there of Graves in Iſrael, *i. e. Gog and his Forces ſhall be ſlain, and ſo buried in the land of Iſrael, even in* the Valley of the Paſſengers, *or thro' which the Road lies that Men paſs or travel from Syria and other Eaſtern Countries into Egypt, and which lies* on the Eaſt-*ſide* of the Sea *of Galilee*; and * the Paſſengers ſhall ſtop their Noſes *to avoid the Smell of ſo many Carcaſſes*: and there ſhall they bury Gog, and all his Multitude, and they ſhall call it the Valley of Hamon-gog, *i. e. where the Multitude or Forces of Gog with himſelf was buried.* 12 And ſeven months *or a long time for ſuch a Matter* ſhall the Houſe of Iſrael be burying of them, that they may cleanſe the Land. 13 Yea, *ſo many ſhall there be to be buried, that* all the People of the Land, *proper to be employ'd in ſuch a Service,* ſhall bury them, and * the Day that I ſhall be glorify'd, *by the remarkable Overthrow of Gog and his Forces,* ſhall be to them a day of Renown *or a remarkable day of Joy and Gladneſs,* ſaith the Lord God. 14 And they ſhall ſever *or chooſe* out Men of continual Employment, paſſing thro' the Land, *i. e. whoſe continual Employ it ſhall be to paſs thro' the Land and ſearch for the ſlain*: * even *they ſhall chooſe Buriers* with the Paſſengers *or Searchers* to bury thoſe that remain *of the ſlain* upon the face of the Earth to cleanſe it: after the end of ſeven months *employ'd in burying the main of the Enemies which ſhall be ſlain together or in one place, then* ſhall they *appoint Perſons to* ſearch *other parts of the Land for ſuch as ſhall be ſlain in ſmaller Bodies or ſingly, or the like.* 15 And the Paſſengers that paſs thro' the Land *to ſearch for the ſlain or dead,* when any * of them ſees a Man's Bones *or Carcaſs,* then ſhall he ſet up a Sign by it, *to give notice to the Buriers where the Body is, that ſo they may come and take it thence and bury it*

(*k*) Compare Chap. 38. 17.

with

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with the reſt in the foreſaid Valley: and the Sign ſhall ſtand up by every Carcaſs found by the Searchers, until the Buriers have buried it in the Valley of Hamon-gog. 16 And alſo the name of the City *of Jeruſalem* ſhall be Hamonah, *in remembrance of the ſignal Victory and Deſtruction of the Multitude* (*as the Word ſignifies*) *or numerous Forces that came againſt it: and ſo by this name given to Jeruſalem ſhall the Remembrance of this Victory be kept up, even* * after they ſhall have cleans'd the Land *by burying all the ſlain, and ſo when there remain no Carcaſſes or Bones of the ſlain to teſtify the ſaid Victory.* 17 And thou Son of Man, Thus ſaith the Lord God, Speak unto every feather'd Fowl, and to every Beaſt of the Field, Aſſemble your ſelves, and come, gather your ſelves on every ſide to my Sacrifice that I do ſacrifice for you, even a great Sacrifice upon the mountains of Iſrael, that ye may eat Fleſh, and drink Blood, *i. e. as it is the cuſtom for Perſons that offer Sacrifice, to invite their Friends to the Feaſt made of the Remainder: ſo by cauſing this Slaughter, and thereby giving the ravenous Birds and Beaſts the Carcaſſes of the ſlain to prey on for a time, I will as it were invite the ſaid Birds and Beaſts to my Sacrifice, the Slaughter of the Enemies of Me and my People being as a Sacrifice offer'd up for an Atonement to my Divine Juſtice.* 18 Ye ſhall eat the Fleſh of the Mighty, and drink the Blood of the Princes of the Earth, of Rams, of Lambs, and of Goats, of Bullocks, all of them Fatlings of Baſhan, *i. e. of Perſons of all Ranks and Kinds, who ſhall be brought like the ſaid Beaſts to the Slaughter.* 19 And ye ſhall eat Fat till ye be full, and drink Blood till ye be * fill'd, of my Sacrifice which I have ſacrificed for you. 20 Thus ye ſhall be fill'd *as it were* at my Table with *the Fleſh of* Horſes, and * thoſe that ride in Chariots, with mighty Men, and with all Men of War, ſaith the Lord God. 21 And *hereby* I will ſet *up* my Glory among the Heathen, and all the Heathen ſhall ſee my Judgment that I have executed, and my Hand that I have laid upon them, *i. e. ſhall be convinc'd that the ſaid Conqueſt of Gog and all his Forces was owing to my ſpecial Providence and Protection of my People Iſrael, and to my Almighty Power.*

XIII. God's *perpetual Favour* to the *Jews* on their Converſion to Chriſtianity is foretold.

22 So the Houſe of Iſrael ſhall know *or acknowledge* that I am the Lord their God from that day and forward. 23 And the Heathen ſhall know that the Houſe of Iſrael went into Captivity, *not becauſe I wanted Power to ſave them from their Enemies, but* for their Iniquity: becauſe they treſpaſſed againſt me, therefore hid I my Face from them, and gave them into the hand of their Enemies: ſo fell they all by the Sword. 24 According to their Uncleanneſs, and according to their Tranſgreſſions have I done unto them, and hid my Face from them. 25 Therefore thus ſaith the Lord God, Now will I bring again the Captivity of Jacob, and have mercy upon the whole Houſe of Iſrael, and will be jealous for my holy Name:

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Name: 26 after that they have born their Shame, *i. e. the Shame due to their Sins*, and *the Puniſhment due to* all their Treſpaſſes whereby they have treſpaſſed againſt me, when they dwelt ſafely in their Land, and none made them afraid, *thereby aggravating their Wickedneſs by abuſing the Peace and Plenty I gave them to an occaſion and encouragement of their Sinning againſt me.* 27 *But* when *hereafter, viz. in the latter days on their Converſion to Chriſtianity*, I have brought them again from the People, and gather'd them out of their Enemies Lands, and am (*l*) ſanctified in them in the ſight of many Nations; 28 then ſhall they know that I am the Lord their God, which cauſed them to be led into Captivity among the Heathen *for their Sins*; but *on their ſaid Converſion* I have gather'd them unto their own Land, *from out of the ſeveral Countries wherein they have been diſpers'd*; and * I will leave none of them any more there, *viz. in Foreign Countries.* 29 * Even I will not hide my Face *or withdraw my Protection* any more from them, *and conſequently will not permit any of them to be carried any more into Captivity*: for I * ſhall have *then* pour'd out my Spirit on the Houſe of Iſrael *in ſuch a degree, as that they ſhall all ſerve me faithfully for Ever-after*, ſaith the Lord God.

SECTION X.

Containing a Repreſentation, partly Literal, *and partly* Myſtical, *of* Solomon's Temple: *as alſo a* Myſtical *Repreſentation of the City* Jeruſalem, *and* Myſtical *Directions concerning the* Diviſion of the Holy Land. *All which tended more immediately to give the* Jews *the greater* Aſſurance *of their* Returning into their own Country *out of the* Babyloniſh Captivity. *But the Ultimate and chief Deſign thereof ſeems to have Reſpect to* their Return *after their* General Converſion to Chriſtianity, *and to the* Laſting and Firmly ſettled Proſperous State, *they ſhall* then *enjoy in their own Country. This Section takes up all the Remainder of this Book.*

June 20.

Chap. XL. In the five and twentieth Year of our Captivity, in the beginning *or firſt month* of the Year, *call'd Niſan and chiefly anſwering to our March*, in the tenth day of the month, in the fourteenth year after that the City *Jeruſalem* was ſmitten *or deſtroy'd by the Babylonians*; on

I. The *Time, Manner* and *Intent* of this *Viſion* for the *then* preſent Time.

(*l*) See Chap. 36. 23.

the

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the self-same day the hand of the Lord was upon me, and brought me thither, *i. e. by the Divine Power I was cast into an Ecstacy, wherein methought I was brought to Jerusalem.* 2 In the Visions *vouchsafed me* of God brought he me into the land of Israel, and set me upon a very high (*m*) Mountain, *viz. mount Moriah*, by which was as the frame of a City, *i. e. Jerusalem appear'd as built again, the said City appearing* on the South *of the said Mountain according to the Description of its Situation given, Chap.* 48. 15 *&c.* 3 * Thus he brought me thither, *viz. to mount Moriah*, and behold, there was *an Angel in the Appearance of* a Man, whose Appearance was *glittering* like the Appearance of *polish'd* Brass; with a Line of Flax in his hand *to measure the land of Israel*, and a Measuring-reed *to take the Dimensions of the Temple and other Buildings about it*; and he stood in the * Gate *on the North-side of the outmost Wall* (*mm*) *of all the Precincts of the Temple, the North-wall being that I came first to as I came from Chaldea.* 4 And the Man said unto me, Son of Man, behold with thine Eyes *the Buildings of and belonging to the Temple*, and hear with thine Ears *what I shall say unto thee concerning them*, and set thine Heart upon *or remember well and punctually* All that I shall shew thee; for to the intent that I might shew them unto thee, art thou brought hither; *and that thou shouldst* declare all that thou seest to the House of Israel; *that thereby they may be assur'd to their Comfort that the Temple shall be rebuilt, and that the Account thou givest them of what thou now seest, may serve in some measure as a Model for them to rebuild the Temple at their Return from Captivity.*

II. The *Breadth* and *Height* of the *Wall* that enclosed the *outmost Precincts* of the Temple.

5 And behold, *the Gate where we at first stood*, (*as v.* 3.) *was in* a Wall on the outside of the House round about, *i. e. on the outside of all the Precincts of the Temple*; and in the Man's hand was (*as v.* 3.)

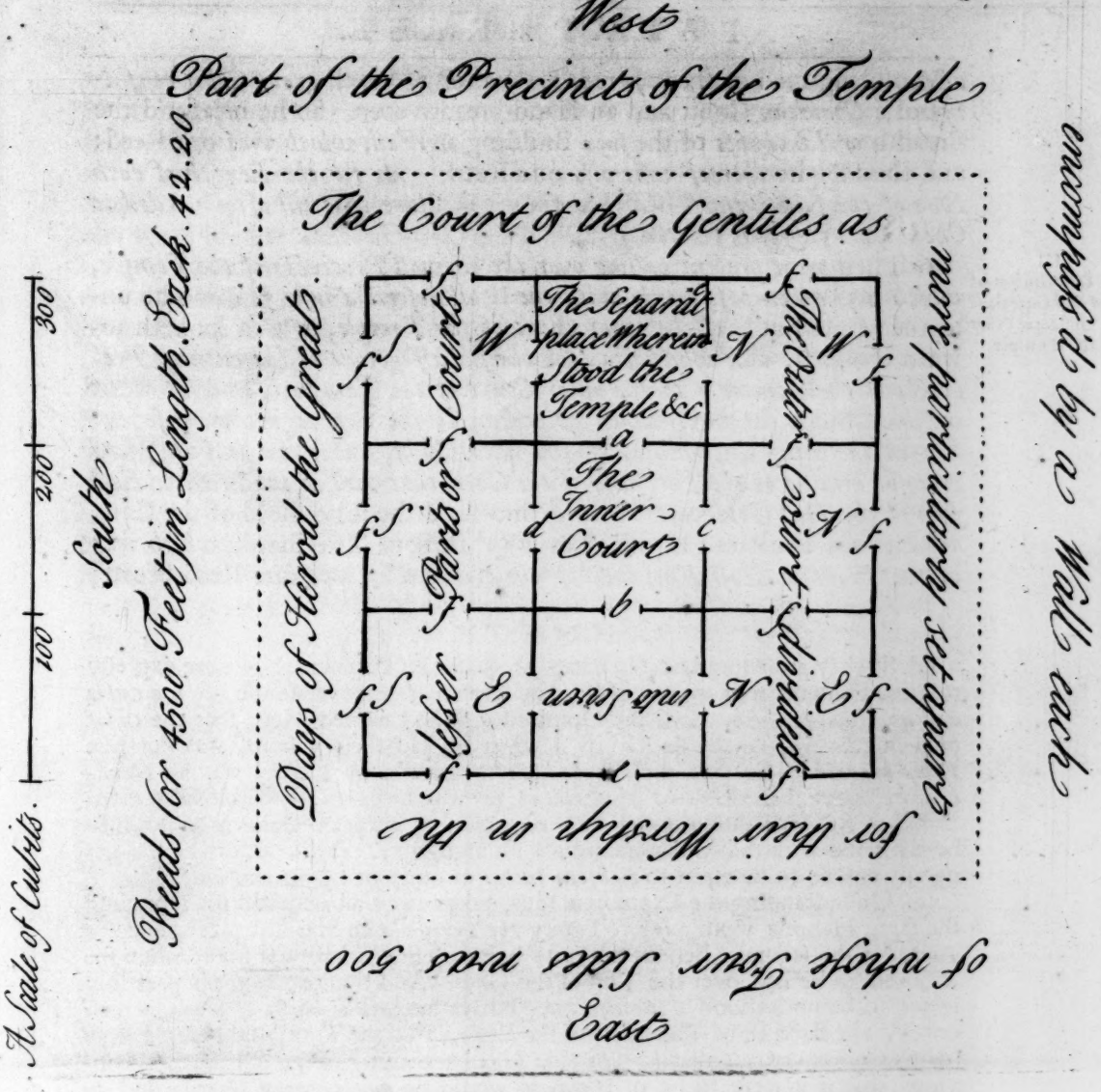
ANNOTAT.

(*m*) 'Tis well known to such as are any thing acquainted with the Geography of the Holy Land, that mount *Moriah* can't in a *literal* Sense be properly or truly call'd a *very high* Mountain. Wherefore it seems reasonable to understand it to be so call'd here in a *mystical* Sense. Namely the Temple represented in this Vision as standing on the said Mountain, denoting ultimately and mystically the *Christian Church*; hence the Mountain on which it stood, is here represented as *very High*, to denote also in a mystical Sense the *extraordinary Eminency* of the *Christian Church* in those last Ages, to which this Vision has all along a mystical and ultimate Respect. Agreeably to what is foretold in a mystical Sense of the Christian Church Isai. 2. 2. Micah 4. 1. Revel. 20. 10.

(*mm*) It is adviseable for the Reader to inspect well the general Draught of the Temple annext here, that he may fix the several Parts of it in his Head, before he begins to read the Paraphrase on the following Verses or Chapters. For this will be the best means to make him more readily and clearly apprehend what is said of the several Parts of the Temple in this and the following Chapters.

A Ge-

A General Draught of the Courts &c. of the Temple.



(*a*) The Entrance into the *Porch* of the *Temple*. (*b*) The *East*-gatehouſe or Gate of the *Inner* Court. (*c*) *North*-gate-h. of the *Inner* Court. (*d*) *South*-gate-h. of the *Inner Court*. (*e*) *East*-gate or Gate-h. into the *Outer* Court or *East*-part of the *Outer* Court. *N. B.* The *Separate* Place and *Inner* Court was each 100 Cubits ſquare, as was alſo each of the Parts or *leſſer Outer* Courts, into which the *Great* or *whole Outer* Court was diſtinguiſh'd, and which may be diſtinguiſh'd alſo one from the other, by Names proper to their ſeveral Situations, as they are in my Paraphraſe and Notes and the Draught above. Where E denotes the *Eaſt*-part of the *Outer* Court, or more ſhort, the *Eaſt outer* Court: N, the *North outer* Court: S, the *South outer* Court. N E, the *North-eaſt outer* Court, &c. (*f*) Denotes the ſeveral *Gatehouſes* into the ſeveral Courts, whoſe Gate-h. are not mark'd afore.

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a Measuring-reed of six (*n*) *great* Cubits long, * each *great Cubit consisting* of a *Chaldean* Cubit and an Hand-breadth *over*. So he measur'd the Breadth *or Thickness* of the *said* Building *or Wall, which was* one Reed; and the Height *thereof was also* one Reed. *As for the Length of each Side of the said outmost Wall, he did not measure that till afterwards* (*as Chap.* 42. 15 *&c. is related.*)

III. A Description of the *East Gatehouse* of the *outer Court* of the Temple.

6 Then *or at present passing over the outmost Precincts of the Temple, which was encompass'd only with the Wall describ'd in v.* 5. came he unto the * Gate-house *of the outer Court of the Temple*, which looketh toward the East, *and which was the chief Passage out of the outmost Precincts of the Temple into the outer Court of the Temple.* And *he* went up the * Steps thereof, *which according to the Septuagint were seven, like to the other Gate-houses of the outer Court,* (*as v.* 22 *and* 26.) *and brought him up to the Threshold of the Gate, that was in the Front or East side of the East Gatehouse.* And *he* measur'd the Threshold of the Gate, which was one Reed broad, * even (*o*) the one Threshold, *which was at the Front or East Entrance of the Gatehouse*, was one Reed broad;

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(*n*) So they are expresly call'd Chap. 41. 8. And Chap. 43. 13. we are expresly told the Dimension of *a great Cubit*, viz. *The Cubit* (here made use of) *is a Cubit and an Hand-breadth.* It is the Opinion of some Learned Men, that the *Cubit* used in *Chaldea*, where *Ezekiel* liv'd when he had these Visions, was but *five Hand-breadths.* So that the Cubit here mention'd by *Ezekiel* was an *Hand-breadth longer* than that used in *Chaldea*; for which reason the Cubit here mention'd in *Ezekiel's* Vision is call'd a *great Cubit.* This great Cubit is suppos'd to be the same with that Cubit mention'd all along in Scripture; and which is generally agreed to be equal to *eighteen Inches* of ours, or a *Foot and half.*

(*o*) Understanding the Expression thus, takes away all occasion for supposing the same Hebrew word *Saph* to signify *the Threshold* in the first place, and *the Lintal* in the second. Besides the Gate being arched, there was no occasion for *a Lintal* to be laid over the Top of the Gate. And by the *Threshold* probably is not to be understood *a Wooden* one, but rather *a Pavement of Stone*, which cover'd the Breadth or Thickness of the Wall. For the Threshold being a *Reed* (or six Cubits) broad, that is, *nine Foot broad* according to our Measure, 'tis obvious that if it were to be of *Wood*, it would be *quickly worn Uneven* and *in Holes*, by so many passing in and out thro' the Gate. So that it is but reasonable to understand the *Threshold* to be of *Paving* and *Hard Stone*, just broad enough to cover the Wall at the Entrance of the Gate, and so of the *same Thickness* with the Wall. And indeed there seems no other reason for giving here the *Measure of the Threshold*, but because thereby was given the *Thickness of the Front* or *East Wall* of the Gatehouse. Further it was requisite to observe, that by the *Threshold* here mention'd was meant only *one Threshold*, forasmuch as what is here (and in other like following Places) call'd or render'd by our Translators *a Gate*, was truly *a Gatehouse*, and so had *two Thresholds* belonging to it, viz. one at each End; the *East* or Front Threshold being that here describ'd, as the *West* Threshold is in the latter part of the next Verse.

it

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it being as broad as the Wall was thick, and ſo by telling us the Breadth of the ſaid Threſhold, the Prophet gives us to underſtand, that the Thickneſs of the Front or Eaſt Wall of the Gatehouſe was alſo one Reed. 7 * Then he meaſur'd (*p*) a little Chamber which was *within the Gatehouſe, and of which more is ſaid v.* 10. *and it was* one Reed long, and one Reed broad; and between the little Chambers (*for there were ſeveral of them as v.*10.) he meaſur'd *a Wall or ſome other Partition, which was* five Cubits *thick or broad.* Then he meaſur'd the *other* Threſhold of the Gatehouſe, *even that which was* by the Porch of the Inner *or Weſt* Gate *or the ſaid Gatehouſe*, which was one Reed. 8 He meaſur'd alſo *the Breadth of* the Porch *it ſelf* of the *ſaid* inner Gate, and it was one Reed. 9 Then meaſur'd he *the Length of* the Porch of the *ſaid* Gate, which was eight Cubits; and the Poſts *or Pillars or Half-pillars, which ſtood at the End of the Side-walls* thereof *toward the outer Court*, were two Cubits *more*: ſuch was the Porch of the inner Gate. 10 *To return back again from the Weſt End of the Gatehouſe toward the Eaſt End thereof.* And the little Chambers of the Eaſt Gatehouſe *mention'd v.* 7. were three on this *or the North* ſide, and three on that *or the South* ſide: they three, *i. e. the three that were on each Side, and ſo all ſix* were of one Meaſure, *for which reaſon the Angel meaſur'd but one of them, v.* 7. And the Poſts *or Pillars, which ſtood at the End of the Partitions between the ſaid Chambers*, had one Meaſure on this Side and on that Side. 11 Then he meaſur'd the Breadth of the Entry of the *Front or Eaſt* Gate, which was ten Cubits; and the Length *or Height* of the *ſaid* Gate, which was thirteen Cubits. 12 There was alſo a Space before the little Chambers *enclos'd with a Border or Rail*, which *Space* was one Cubit on this ſide, and a *like* Space of one Cubit on that ſide: and the little Chambers were *all* ſix Cubits *ſquare* on this ſide, and ſix Cubits on that ſide. 13 He meaſur'd then the *Arch of the* Gatehouſe from the Roof of one little Chamber to the Roof of another; and the Breadth *or Compaſs of the ſaid Arch* was five and twenty Cubits: and the Door *of one Chamber* was *exactly* againſt the Door *of the oppoſite Chamber.* 14 He made *me* alſo *to underſtand by his meaſuring of the ſame, that the* Pil-

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(*p*) 'Tis evident that the Verb, *meaſured*, mention'd in the foregoing Verſe was intended by the Prophet to be refer'd to this Verſe alſo. And ſo the Senſe is render'd not only coherent, (whereas it is abrupt in our Common Verſion,) but alſo the true Rendring of the *Singular* Hebrew word, which ſignifies *a little Chamber*, is preſerv'd; and ſhews that there is no real occaſion for ſupplying the word *Every*, as in our Common Tranſlation. Indeed our Common Verſion is ſo faulty here, that I have been forced to alter it very much, as the Reader may obſerve by Comparing the *Common Verſion*, for it will be too much to ſtand putting a Mark (as uſual) to ſo many Alterations.

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lars *on the Outside of the Gatehouse Walls to support and adorn them, were* (*pp*) threescore Cubits *in height*; even the same Measure was to the Pillars of the *outer* Court, and of the *said* Gatehouse *of the outer Court*, all round about. 15 And from the face of the Gate of the Entrance unto the face of the Porch of the inner Gate, *i. e. from the Fore-front or East side of the Gatehouse to the Back-front or West side thereof, and of the Porch adjoining to the said Gatehouse on the West side*, were (*q*) fifty Cubits. 16 And there were narrow'd Windows, *i. e. broad within to disperse the Light the better, and narrow outward*: *such Windows were there* to the little Chambers: even between *or over* their Posts *that were at the End or by the Door of each Chamber* within the Gatehouse round about; and likewise *there were Windows* to the Arches *or over every Door, between it and where the Arched Roof of the Gatehouse began*: even there were Windows round about Inward *or on the Inside of the Gatehouse to each Chamber*: and on each Post *or Pillar between the said Chambers* were Palm-trees *carved*.

IV. A Description of the *outer Court*, or more particularly of the *East outer* Court.

17 Then, *having measur'd all the forementioned Particulars relating to the East Gatehouse of the East outward Court*, brought he me *out of the said Gatehouse* into the outward Court *it self*: and lo, there were Chambers *built on Piazza's or Cloisters*, and *there was* a Pavement made for *or to the Cloisters of* the Court round about: thirty Chambers were over the *Cloisters which had the said* Pavement. 18 And the Pavement by the Side *or on each side* of the *several* Gatehouses *which led into the*

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(*pp*) It is to be observ'd, that the upright Building of the Gatehouse consisted of three Stories of Chambers, (as did the other Buildings of the Courts,) and some other higher Parts. And that learned Architect *Villalpandus* supposes the Pillars of the lower Story to be twenty Cubits high; those of the second, fifteen; and the uppermost, twelve; the Remainder being allow'd for proper Ornaments between the Height of each Pillar that was one above the other; the said Ornaments answering to the several Floors and the Roof. As may be seen in his Orthographical Description of the Temple.

(*q*) This may be so computed, viz. the Breadth of the two Thresholds, or Thickness of the Walls at the East and West End were together *twelve Cubits*, they being each *a Reed* or *six Cubits*, as v. 6 and 7. Each little Chamber on the Sides of the Gatehouse was *a Reed* (as v. 7.) or *six Cubits* (as v. 12.) square; and consequently there being three Chambers on each Side, they made together in length *three Reeds* or *eighteen Cubits*: which added to the *twelve Cubits* afore of the two End-walls Thickness, make *thirty Cubits*. Then the Partitions between each Chamber was *five Cubits* (as v. 7.) and there being two such Partitions between the three Chambers on each Side; the two said Partitions made together *ten Cubits* more, which added to the foregoing *thirty Cubits* make up *forty Cubits*. Lastly, the Porch at the West End and its Pillars on each Side made the Length of the said Porch *ten Cubits*, as v. 9. which last *ten Cubits* added to the foregoing *forty* make up exactly *fifty Cubits* for the Length of the Gatehouse with its Porch from East to West.

said

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ſaid Court on the four Sides thereof, was anſwerable *or equal* to the length of *each of* the *four* Gatehouſes, *all of them being* (*r*) *of the ſame length with the Eaſt Gatehouſe already meaſur'd, viz. fifty Cubits as v.* 15. *For each Side of the Court being an hundred Cubits long, as in the next following Verſe, and the Gatehouſe on each ſide being in the Middle of its reſpective Side; hence reckoning from the Middle of each Gatehouſe, the Pavement on each ſide of each Gatehouſe muſt be juſt fifty Cubits long, which was the Length of each Gatehouſe, as is afore obſerv'd.* And *the Pavement of the outward Court was and ſo was call'd* the lower Pavement, *there being an Aſcent out of the outer Court into the Inner.* 19 Then he meaſur'd the Breadth *or Extent of the outer Court* from the *Back or Weſt* Front of the *Eaſt Gatehouſe thereof, call'd alſo the* lower Gatehouſe, (*for the ſame reaſon, that the Pavement of the ſame Court was call'd the lower Pavement, as v.* 18.) unto the outward *or Fore and Eaſt* Front of the inner Court, *and it was* an hundred Cubits, Eaſtward, *i. e. from the Eaſt to the Weſt*: and *ſo likewiſe* Northward, *or from the North ſide of the outer Court to the South ſide of the outer Court, were an hundred Cubits: and conſequently the Area of the outer Court was an hundred Cubits ſquare.*

V. A Deſcription of the *North Gatehouſe* of the *outer Court.*

20 Then he meaſur'd the Gatehouſe of the outward Court, that look'd toward the North, *even* the length thereof, and the breadth thereof; 21 and the little Chambers thereof, which were three on this *or the Eaſt* ſide, and three on that *or the Weſt* ſide, and the Poſts thereof, and the Arches thereof: and they were *all* after *or agreeable to* the Meaſure of *the like Particulars in* the firſt Gatehouſe, *i. e. the Eaſt Gatehouſe which was firſt meaſur'd, and was the firſt or chief Gatehouſe*: *viz.* the length thereof was fifty Cubits, and the breadth five and twenty Cubits. 22 And their Windows, and their Arches, and the Palm-trees, were after the meaſure of the Gate that looketh towards the Eaſt, and they went up unto it by ſeven Steps, and the Arches thereof were before them, *i. e. as one went up* (*s*) *the Steps, the Arch of the Gatehouſe was before or fac'd one; ſo that one did not enter under the ſaid Arch, till one was come to the very top of the Steps, and ſo no part of the Steps was within the Arch.* 23 And there was a Gatehouſe of the inner Court over againſt the Gate-

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(*r*) See v. 20 &c. (*s*) It is obſervable, that as the *Number of the Steps* is here expreſly mention'd, ſo the ſame is mention'd v. 6. in the *Septuagint* as to the *Eaſt Gatehouſe* of the outer Court. Whence and from other like Particulars it may be infer'd, that all the Particulars of each Gatehouſe of the outer Court were the ſame, tho' ſome few are mention'd in one or two of the Gatehouſes, which are not mention'd in the other, this being done for brevity ſake. As to the *Palm-trees* mention'd in this Verſe, thereby are meant the like as are mention'd v. 16. in reſpect of the Eaſt Gatehouſe.

houſe

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house *of the outer Court* toward the North, as *there was a Gatehouse of the inner Court over against the Gatehouse of the outer Court* toward the East *according to v.* 19. and he measur'd from the *North* Gatehouse *of the outer Court* to the *North* Gatehouse *of the inner Court, and the Distance was* (*t*) an hundred Cubits, *just as was the Distance* (*v.* 19.) *from the East Gatehouse of the outer Court to the East Gatehouse of the inner Court.*

VI. A Description of the *South Gatehouse* of the *outer Court.*

24 After that he brought me toward the South *side of the outer Court*, and behold, a Gatehouse toward *or in* the South *side of the said Court*, and he measur'd *all the Particulars thereof, as* the Posts thereof, and the Arches thereof according to these Measures, *i. e. the several Particulars in the South Gatehouse of the outer Court were of the same Measure with the like Particulars in the East and North Gatehouses already measur'd.* 25 And there were Windows in it, and in the Arches thereof round about, like those Windows *in the East and North Gatehouses: and* the length *of the South Gatehouse like that of each of the other two,* was fifty Cubits, and the breadth five and twenty Cubits. 26 And there were seven Steps to go up to it, and the Arches thereof were before them, and it had Palm-trees (*u*) *carv'd,* one on this *or the East* side, and another on that *or the West* side on the Pillars thereof, *i. e. on the Pillars that stood on each side of the said Gatehouse.* 27 And there was a Gatehouse in the inner Court toward the South *or in the South side thereof,* (*w*) *over against the South Gatehouse of the outer Court here describ'd*; and he measur'd from Gate to Gate toward the South, *i. e. from the South Gatehouse of the outer Court to the South Gatehouse of the inner Court, and the Distance was* an hundred Cubits.

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(*t*) Hence it may be reasonably infer'd, that the Draught of the outer Court by *Villalpandus* is most agreeable to the *Temple of Solomon*, forasmuch as this Description in *Ezekiel* is allow'd by all to be a Description (at least in the main) of *Solomon's Temple.* Whence it follows that Dean *Prideaux's* Draught of the *outer Court* is *not agreeable* to *Solomon's Temple*, as *not being agreeable* to the *Account here given.* Also it may hence be reasonably suppos'd, that the *North outer Court*, wherein this *North Gatehouse* stood, was as to its *Area* a *Square of an hundred Cubits*, as was the *East outer Court*: and consequently that the *Division of the outer Court in general* into so *many particular Courts*, each *an hundred Cubits square* according to *Villalpandus*, is well grounded; the same being further confirm'd by what follows v. 27.

(*u*) Here is a Particular *not mention'd* in respect to the *East* and *North* Gatehouse of the outer Court, which yet is to be understood to have been likewise in the two other Gatehouses, according to what I have afore observ'd in Note (*s*).

(*w*) Exactly agreeable to what is said v. 23. in respect of the North Gatehouses of the outer and inner Court; whereby is confirm'd *Villalpandus's* Draught of the outer Court, as is observ'd in Note (*t*).

28 Then

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28 Then, *having meaſur'd the ſeveral (at leaſt chief) Gatehouſes which belong'd to the outer Court, viz. the Eaſt, North and South, (there being no Gatehouſe to that part of the outer Court that was full Weſt, foraſmuch as the ſaid Weſt part of the outer Court was the Separate Place wherein ſtood the Temple properly ſo call'd)* he brought me to the inner Court by the South Gatehouſe thereof, and he meaſur'd the *ſaid* South Gatehouſe according to theſe Meaſures, *i. e. the ſeveral Particulars in this Gatehouſe were agreeable to the like Particulars in the Gatehouſes of the outer Court.* 29 Even the little Chambers thereof, and the Pillars thereof, and the Arches thereof according to theſe Meaſures, and there were Windows in it, and in the Arches thereof round about: it, *viz. the whole Gatehouſe with its Porch* (*x*) was fifty Cubits long, and five and twenty Cubits broad. 30 Even the Arch round about, *i. e.* (*y*) *the Breadth or Compaſs of the Arch within the Gatehouſe and between the little Chambers* was five and twenty Cubits long *or wide*; and *there were Pillars which upheld the ſaid Arch, and were placed at the inner end of each Partition between the ſaid little Chambers, which Partitions were each* five Cubits broad. 31 And the Arch thereof was toward the outer Court, *i. e. the Arch* (*z*) *ran in length from South to North, (as it did in breadth from Eaſt to Weſt,) and ſo the Arch faced or was before one, as one came up the Steps out of the South outer Court*; and Palm-trees were *carv'd* on the Pillars thereof, and the Going up to it *out of the outer Court* had (*a*) eight Steps.

VII. A Deſcription of the *South Gatehouſe* of the *inner Court*.

32 Then he brought me into the inner Court toward the Eaſt, and he meaſur'd the *Eaſt* Gatehouſe according to theſe (*b*) Meaſures: 33 even the little Chambers thereof, and the Poſts thereof, and the Arches there-

VIII. A Deſcription of the *Eaſt Gatehouſe* of the *inner Court*.

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(*x*) Compare v. 15, 21 and 25. (*y*) Compare v. 7, 10 and 13.

(*z*) Compare v. 13, 22 and 26.

(*a*) Hence it appears that the *Aſcent* out of the *outer Court* into the *Inner*, was greater than that out of the *outmoſt Precincts* of the Temple into the *outer Court*; this being but *ſeven* Steps, (as v. 6. according to the *Septuagint*, and v. 22 and 26. according alſo to the *Hebrew*,) whereas the other was *eight* Steps. And it is to be obſerv'd, that out of the *inner Court* there were ſtill *more Steps* into the Temple it ſelf, as appears from v. 49. Now ſuch an Aſcent from one part of the Buildings of the Temple to the other, as it could not but ſerve to give the better Proſpect of the ſaid ſeveral Buildings one within the other; ſo could not but tend in general to ſtrike the Beholder with the greater Admiration of the ſaid Buildings, when he ſaw them all as it were in one View, lifting up themſelves one above the other.

(*b*) The Meaning of the Deſcription given hence to v. 37. incluſively of the Eaſt and North Gatehouſes of the inner Court, may be underſtood eaſily from the like Deſcription given ſeveral times afore of the Gatehouſes of the outer Court. And the Meaning is in ſhort, that all the ſaid Gatehouſes were like one to the other in the Particulars mention'd in the ſaid Deſcriptions.

of,

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of, were according to these Measures, and there were Windows therein, and in the Arches thereof round about; it was fifty Cubits long, and five and twenty Cubits broad. 34 And the Arches thereof were toward the outward Court, and Palm-trees were upon the Posts thereof on this side, and on that side, and the Going up to it had eight Steps.

IX. A Description of the *North Gate-house* of the *inner Court*: together with an Account of the *Use* of the *North* and *South Gatehouses* of the inner Court, for *Killing* and *Preparing* Sheep and Lambs &c. for to be *sacrificed*.

35 Then he brought me to the North Gatehouse *of the inner Court*, and (*b*) measur'd it according to these Measures: 36 the little Chambers thereof, the Posts thereof, and the Arches thereof, and the Windows to it round about: the length was fifty Cubits, and the breadth five and twenty Cubits. 37 And there were (*c*) Pillars thereof toward the outer Court, and Palm-trees were *carv'd* on the Pillars thereof on this side, and on that side, and the Going up to it had eight Steps. 38 And the *little* Chambers *mention'd v.* 36. and the Entries thereof were by *or between* the *several* (*d*) Pillars of the *several* (*e*) Gatehouses, where *or in which Chambers of the North and South Gatehouse of the inner Court*, they wash'd the Burnt-offering. 39 And in the arched Space of the (*f*) Gatehouse *between the little Chambers* were two Tables on this side, and two Tables on that side, to slay thereon the Burnt-offering, and the Sin-offering, and the Trespass-offering. 40 And at the outer Side *or Front* of the *North* Gatehouse, as one go's up to the Entry of the North Gatehouse, *i. e. as soon as one was come within the Front or North Entry of the North Gatehouse*, were two Tables, *viz. one in or near the North-east Corner of the Gatehouse, and the other in or near*

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(*c*) The Word here render'd in our Bible *Posts*, but should rather be render'd *Pillars*, is somewhat akin to the Word render'd *Arches* v. 31 and 34. And it is plain by comparing these several Verses, that the *same thing* in the main or gross is intended to be signify'd in all the said Places. And the Sense will come to the same, whether we understand the *Front-end of the Arches* of the said Gatehouses, or the *Pillars* that stood at the said Front-end of the Arches. And thus much is signify'd by these different Expressions, that at the *Front-end of the said Arches*, or in short *at the Front* of each Gatehouse there were *Pillars*, tho' they be mention'd only here; according to what I have afore observ'd in Note (*s*) belonging to this Chapter. (*d*) Compare v. 7 and 10.

(*e*) It is very reasonably suppos'd, that the word *Gatehouses* is here put in the Plural, to denote the *South* as well as *North* Gatehouse of the *inner* Court; forasmuch as tho' the North Gatehouse was that which was *most commonly* used for Washing the Sacrifices &c. yet the South Gatehouse was also used to the same Purpose, when the Sacrifices were too many for to be wash'd and prepar'd only in the North Gatehouse. As for the use of the *little Chambers* in the Gatehouses of the *outer* Court, they were for the *Use of the Levites* that kept the several Gates of the outer Court, whence the said *Levites* are often render'd *Porters* in our Bibles.

(*f*) What is here said v. 39—43. is to be understood of the South as well as North Gatehouse of the inner Court, *mutatis mutandis*.

the

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the North-west Corner: and on the other *or South* Side *or End*, which was at *or by* the Porch of the *said* Gatehouse, *i. e. in or near the South-east and South-west Corners of the Gatehouse*, were two Tables *more*. 41 *So that* four Tables were on this *or the East* side, and four on that *or the West* side, *the said Tables were placed not in the Middle of the Gatehouse between the Chambers, but* by the Side of *the said Chambers within* the Gatehouse, *viz. just by the Borders or Rails that run before the Chambers on each side*: *so there were in all* eight Tables, whereon they slew their Sacrifices *of lesser Cattle, as Sheep, Lambs, &c.* 42 And the four Tables *on each side* were of hewn Stone for the Burnt-offering, of a Cubit and an half long, and a Cubit and an half broad, and one Cubit high: whereupon also they laid the Instruments wherewith they slew the Burnt-offering and the Sacrifice. 43 And within, *viz. in the little Chambers* were Hooks, an hand broad, fastned round about, *whereon to hang the Sacrifices when slain, in order to skin and cut them up*; and *when they were cut up*, upon the *foresaid* Tables was laid the Flesh *or several Joints* of the Offering, *till they were carried to the Altar of Burnt-offering, there to be offer'd or burnt, or otherwise dispos'd of as the Law directs.*

X. The *Chambers* of the *Singers, Priests*, and *Levites.*

44 And *going* without the Inner *or South side* Gate *of the North Gatehouse of the inner Court, which inner Gate led into the inner Court, he shew'd or told me that there* were the Chambers of the *Levites that were* Singers, *when they attended the publick Service of the Temple in their several Courses, even* in the inner Court: which *Chambers* were at the side *or on each side* of the North Gatehouse, and *so* their Prospect *into the inner Court* was toward the South. *In like manner* there was *also* one *or another* Row of Chambers at the *or on each* side of the South (*g*) Gatehouse *of the inner Court*, having the Prospect *into the said Court* toward the North. 45 And he said unto me, These Chambers *on the side* (*h*) *or sides of the South Gatehouse*, whose Prospect is toward the South,

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(*g*) So the *Septuagint* has it, which no doubt was the true original Reading, the Sense necessarily requiring it.

(*h*) It may reasonably be infer'd from what is said v. 45 and 46. that the whole Breadth of the South Buildings of the *inner Court* was divided into two Rows of Chambers, one Row looking Northward or into the inner Court, and the other Row looking Southward or into that outer South Court that join'd thereto. That is, the Chambers on the South side of the inner Court did not take up the whole Breadth of the Building, but only half of it; and so there were three Stories of Chambers or Rooms looking Northward, and three Stories looking Southward. And it is not improbable, but the like is to be understood of the Chambers on the other Sides of the inner Court: it appearing from several Instances afore, that what is expressly mention'd but of one Side of the Courts, is to be understood of the other Sides.

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are for the Prieſts (*i*) *and Levites*, that *in their ſeveral Courſes or Turns* are the Keepers of the Charge of the Houſe, *i. e. of the Treaſure, and Veſſels or Utenſils belonging to the Temple-ſervice.* 46 And the Chambers, *which are on the ſide or ſides of the South Gatehouſe of the inner Court, and* whoſe Proſpect *into the ſaid Court* is toward the North, are for the Prieſts that are the Keepers of the Charge of the Altar: theſe *Prieſts laſt mention'd* are the Sons of (*k*) Zadok among the Sons of Levi, which come near to the Lord, to miniſter unto him, *i. e. the High-prieſt and Prieſts properly ſo call'd, who are ſaid to come near, i. e. nearer than the other Levites to miniſter unto the Lord, becauſe they put the Sacrifices immediately on the Altar of Burnt-offering, and they alone went into the Holy Place, and only the Highprieſt into the moſt Holy Place.*

XI. The *Meaſure* of the *Inner Court.*

47 Then he meaſur'd the *inner* Court *where we were, and* it was an (*l*) hundred Cubits long, and an hundred Cubits broad, and *ſo* four-ſquare. And the Altar of Burnt-offering was therein *exactly* before the Houſe *or Temple, the ſeveral Parts whereof he proceeds to meaſure.*

XII. A *Deſcription* of the *Porch* of the *Temple* it ſelf.

48 And he brought me to the Porch of the Houſe *or Temple, which ſtood on the Weſt ſide of the inner Court,* and meaſur'd each Poſt *on each ſide of the Gate* of the Porch, *and* five Cubits *was the Thickneſs of the Poſt* on this *or the North* ſide, and five Cubits *was the Thickneſs of the Poſt* on that *or the South* ſide: *the Poſts being as thick as the Walls of the Porch.* And the Breadth of *one Leaf or folding Part of* the Gate *of the Porch* was three Cubits on this ſide, and *the Breadth of the other Leaf or folding Part was* three Cubits on that ſide. *And ſo the Breadth of the whole Gate was ſix Cubits, and there were ſeven Cubits on each ſide of the Gate for the Length of the Wall between the ſaid Gate and each Side-wall of the Porch.* 49 *For* the Length of the Porch was twenty Cubits,

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(*i*) It is certain from Scripture, that the Common *Levites* had alſo the Care of the Veſſels and Utenſils of the Temple; and ſo *Prieſts* here muſt reaſonably be underſtood to include other *Levites*, that were not *Prieſts*.

(*k*) *Zadok* is here mention'd, becauſe he was, not only a Deſcendent of the eldeſt Branch of *Aaron's* Family, to which the High-Prieſthood did of Right belong; but alſo becauſe the Deſcendents of *Zadok* had according to their Right enjoy'd the High-Prieſthood from the times of *Solomon*.

(*l*) Hence it appears that the *inner* Court was of the *ſame* Dimenſions with the *outer* Court, at leaſt the *Eaſt outer* Court; compare v. 19. And hence and from v. 23 and 27. it may reaſonably be infer'd, that *all the outer Court* in general was divided into *ſeveral particular Courts*, each of the *ſame* Dimenſions with the *inner* Court and *one another*, viz. an hundred Cubits ſquare, according to the Opinion of the learned and judicious *Villalpandus*.

and

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and so equal to the Breadth of the Temple it self, as appears from Chap. 41. 2, 4. *and consequently the Length of the Porch was from North to South*; and the Breadth *was* (*m*) eleven Cubits; and he brought me *into the Porch* by the Steps whereby they, *viz. the Highpriest or Priests* went up to it, *which according to the Septuagint were ten*: and there were *two* Pillars by the Posts *of the Gate that led into the Temple it self, answering to those Pillars set up by Solomon*, 1 *Kings* 7. 21. one on this side, and another on that side.

XIII. The *Measure* of the *Entrance* into the Holy Place, and of the *Holy Place* it self.

Chap. XLI. Afterward he brought me to the Temple, and measur'd the Posts *of or at the Entrance of the Temple it self, which were* six Cubits broad on the one side, and six Cubits broad on the other side, *and so were equal to the Breadth or Thickness of the Wall at the East End or Entrance into the Temple*, (*as appears from comparing v.* 5.) 2 As for the Breadth of the (*n*) Tabernacle *or Temple* it was this: to wit, the Breadth of the Entrance was ten Cubits, and the Sides *or Side-walls* of the Entrance were five Cubits on the one side, and five Cubits on the other side: and he measur'd the Length thereof, *viz. of the outward Part of the Temple or the Holy Place, and it was* forty Cubits, and the Breadth twenty Cubits, *according to what was said of the Measure of the Entrance and its Side-walls in the beginning of this Verse.*

XIV. The *Measure* of the *Most Holy Place*, and of the *Entrance* into it.

3 Then went he *unto the* inward *Part of the Temple or most Holy Place*, and measur'd each Post of *or at* the Entrance *which were* two Cubits *thick*; and the Entrance *it self was* six Cubits, and the Breadth of *or on each Side* the Entrance *to the Side-walls of the Temple, including the two Posts at the Entrance was* seven Cubits. 4 And he measur'd the Length thereof twenty Cubits, and the Breadth twenty Cubits, *not only agreeable in respect of its Breadth to what is said of the Measure of the Entrance and its Sides in the beginning of this Verse, but also* agreeable to the *Breadth of the* outward Part *or holy Place* of the Temple, *as appears from v.* 2. And he said unto me, This is the Most holy Place,

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(*m*) The Breadth of *Solomon's* Porch is said to be but *ten* Cubits, 1 *Kings* 6. 3. whence some suppose a Mistake in the present Hebrew Text in this place. But all the old Versions agree herein with the Hebrew, except the Septuagint, and the Arabick which was made from the Septuagint. In both these the Breadth of the Porch is said to be twelve Cubits. In all likelyhood *eleven* Cubits was the *exact* Measure, of which see more Discourse 4 §. 27.

(*n*) That the *Tabernacle* is sometimes elsewhere used in Scripture to denote the *Temple*, I think, I need not stand to prove. And since it is so, the understanding of it in the same sense here takes away all occasion for those harsh Expositions, which some put on the Hebrew word *Ohel* in this place; even so as to make it signify the *Lintel over the Door* or Entrance into the Temple.

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which according to the Deſcription here given was a ſquare Apartment of twenty Cubits each way.

XV. The Meaſure of the *Temple-Walls*, and of the *Side-chambers*.

5 After he meaſur'd the Wall of the Houſe, *which was* ſix Cubits *thick from the Foundation to the firſt Story of the Side-chambers*, and the Breadth of every Side-chamber *of the loweſt Story* round about the *North and South ſides of the* Houſe was four (*o*) Cubits every way *or ſquare*. 6 And the Side-chambers were three Stories high one over another, and thirty in order, *viz. fifteen on the North and fifteen on the South ſide of the Temple*: and they, *viz. their Beams* enter'd into *or lay on Setts-off, which were made on the outſide of* the Wall, which was of the Houſe *or Temple*, for the Side-chambers round about, that they, *viz. the Beams of the ſaid Chambers* might have hold *ſo as to reſt on the Out-ſide-ſetts-off of the Wall*, but they had not hold *ſo as to be faſten'd* in the Wall of the Houſe. 7 And there was an Enlarging, *i. e. the Chambers of the middle Story were larger than thoſe of the loweſt Story, and the Chambers of the uppermoſt Story were larger than thoſe of the middle Story*: *what was added to the Chambers of each Story being taken out of the Thickneſs of the Temple-walls.* And *there was* a Winding about, *i. e. a Winding-pair of Stairs, which went* ſtill upward to *each upper Story of* the Side-chambers: for the Winding about *or Winding-pair of Stairs* of the Building *went ſtill upward or quite up to the uppermoſt Story*, round about the Houſe *or Temple*. Therefore, *viz. by means of adding each Sett-off in the Temple-wall to the Breadth of the Chambers in each Story*, the Breadth of the *ſaid* Building *or Chambers* was ſtill *more and more* upward, and ſo increaſed from the loweſt Chamber to the higheſt by the midſt, *i. e. increaſed every Story*. 8 I ſaw alſo the Height of the (*p*) Building, *viz. of the three Stories of the ſaid Chambers* round about. The Foundations of the Side-chambers were *in thickneſs* a full Reed of ſix (*q*) great Cubits. 9 *But above the Foundation* the Thickneſs of the Wall, which was for the Side-chambers without, *i. e. the Thickneſs of their Front or outer Wall*, was five Cubits: and that *Cubit's breadth* which was left *out of the ſaid Front-wall above the Foundation*, was the Place of the Side-chambers that was within, *i. e. it went to enlarge the*

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(*o*) Here is another Difference from *Solomon's* Buildings, the Side-chambers of the loweſt Story in them being *five* Cubits, as 1 Kings 6. 6.

(*p*) This Height may be underſtood of the height of the *Temple*, which was *thirty* Cubits, 1 Kings 6. 2. but is generally underſtood of the height of the Side-chambers taken all together, theſe being what the Prophet is here deſcribing. What the height of the Chambers was, is not here particularly told, but thoſe of *Solomon's* were each *five* Cubits high, as we learn 1 Kings 6. 10.

(*q*) See Note (*n*) on Chap. 40. 5.

inward

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inward Space of the Side-chambers. 10 And between the Chambers (*r*) was *left for the Stair-caſes* the Wideneſs of twenty Cubits round about the Houſe on every *or each* ſide. 11 And the Doors of the Side-Chambers were toward the Place that was left *for a Paſſage along the Front of the ſaid Chambers in the loweſt Story, and for Galleries afore the ſaid Chambers in the two upper Stories*; *and accordingly* one Door was toward the North, and another Door toward the South, *i. e. each Door of the Side-chambers on the North ſide of the Temple was Northward, and each Door of the Chambers on the South ſide was Southward*; and the Breadth of the Place that was left *for ſuch a Paſſage or Galleries*, was five Cubits round about.

XVI. The *Meaſure* of the *Separate Place.*

12 Now the Building that was in the Front of the (*s*) Separate Place at the end *of the ſaid Building* toward the Weſt, *i. e. the Weſt end of the Temple it ſelf from Out to Out, or including the Thickneſs of its North and South Side-Walls, as alſo the Weſt end of the Side-chambers and their Galleries, the Meaſure of theſe Particulars taken all together*, was

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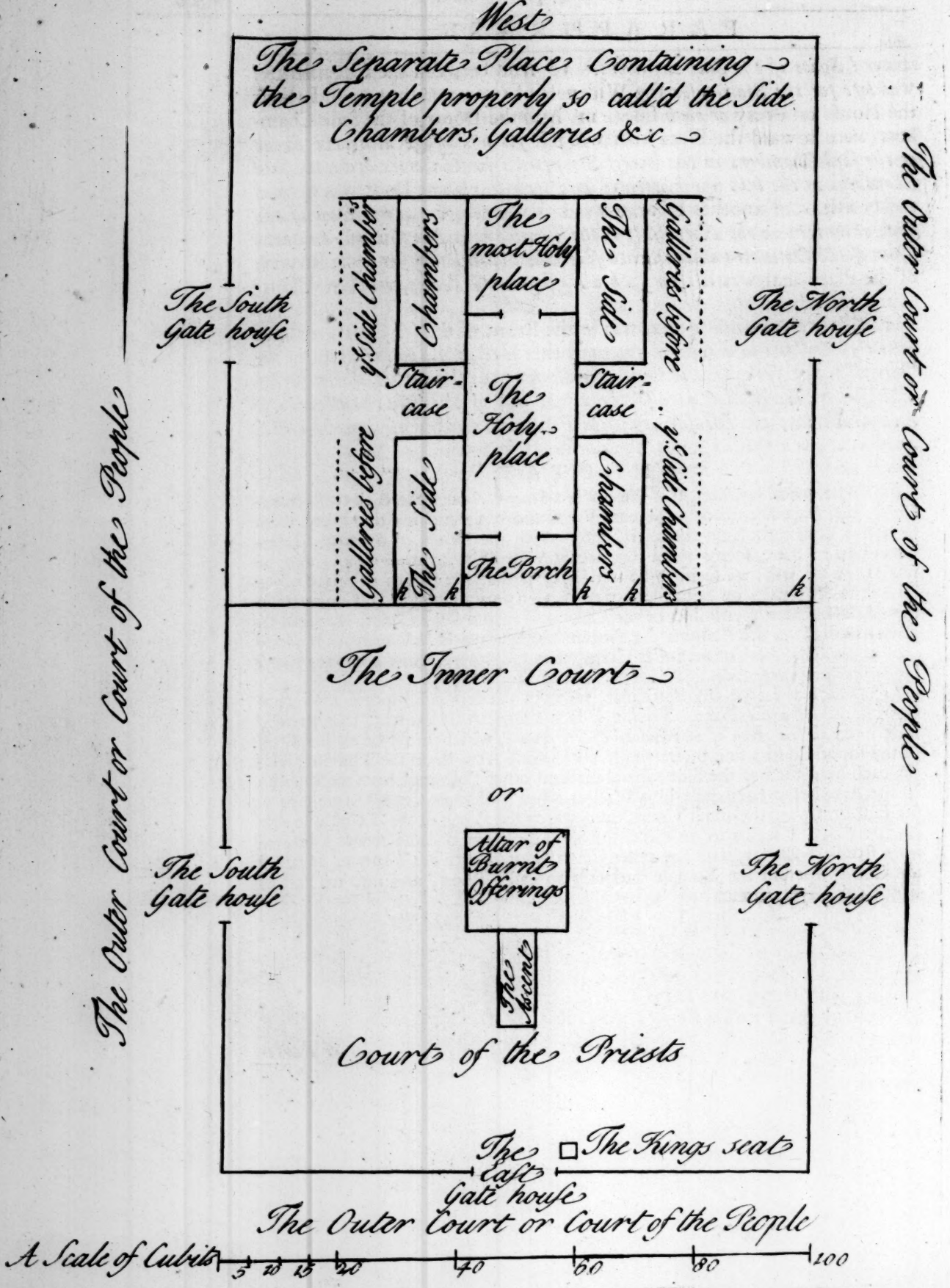
(*r*) Some are of opinion, that there was a *Stair-caſe* between each two Chambers. But ſince we read in the next Verſe and v. 15 and 16. that there were Galleries before the Side-chambers, into which the Doors of the Side-Chambers open'd; there ſeems to be no occaſion for ſo many *Stair-caſes*. But be this as it will, what we ſeem to be told here, is that the Room or Space taken up by the Stair-caſes on both Sides was in all twenty Cubits. To underſtand the *Chambers* here mention'd of the Chambers of the *inner* Court, ſeems altogether foreign to the Buſineſs the Prophet is about; and beſides it *could not be ſaid* of the Chambers of the inner Court, that they were *round about the Houſe (or Temple) on every Side.*

(*s*) There is ſcarce any Particular, wherein Writers differ more, than concerning this *Separate Place.* To me it ſeems ſufficiently evident, that thereby is denoted *all the Area of an hundred Cubits ſquare*, which join'd on to the Weſt of the inner Court; and in the middle of which Area ſtood the Temple; and on each Side thereof the Side-Chambers and other Buildings here mention'd; all the Area being encloſed with a Wall or other Buildings, except ſome part to the Eaſt or toward the inner Court, into which the Porch of the Temple look'd immediately. It ſeems to be call'd the *Separate Place*, becauſe it was *ſeparated more* from the Layety, than any other Court belonging to the Temple, as being the Court wherein the Temple properly ſo call'd ſtood, and into no Part of which any Layety came.

A Parti-

A particular Draught of the Separate Place & Inner Court



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seventy (*t*) Cubits broad; even the Wall of the Building, *i. e. the outside Wall of the Passage and Galleries before the Side-chambers, which Wall was a part of the Building here measur'd, and the particular Measure of which Walls has not been afore specify'd*, was five Cubits thick round about; *and so made up the whole Breadth of the said Building to be just seventy Cubits*; and the Length thereof, *viz. of the said Building* was ninety (*u*) Cubits, *the Length of the said Building being made up of the Length of the Temple and Porch belonging thereto.* 13 Then he measur'd the House *from East to West*, an (*w*) hundred Cubits long, that is,

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(*t*) These *Seventy Cubits* I thus reckon up, viz.

	Cubits
Breadth of the Temple it self from End to End, as v. 2 and 4. - - - - -	20
Thickness of N. & S. Side-walls of Temple, each 6 Cubits as v. 5. & so together	12
Breadth of N. & S. Side-Chambers, each 4 Cubits as v. 5. & so together -	8
Thickn. of Front-wall of Side-Chambers, on each side 5 Cub. as v. 9. & so tog.	10
Breadth of Space left for Galleries, on each side 5 Cub. as v. 11. & so tog.	10
Thickn. of Front-wall of the Galleries, on each side 5 Cub. as v. 12. & so tog.	10
In all -	70

(*u*) These *ninety Cubits* I reckon thus, viz.

	Cubits
Thickness of the Front-wall of the Porch, as Chap. 40. 48. - - - - - -	5
Breadth of the Porch, as Chap. 40. 49 - - - - - - - - - - - -	11
Thickness of the East-wall of the Temple it self, according to v. 5. - - -	6
Length of the Holy Place, as v. 2. - - - - - - - - - - - - -	40
Thickness of the Partition between the Holy and most Holy Place, as v. 3.	2
Length of the most Holy Place, as v. 4. - - - - - - - - - - -	20
Thickness of the West-wall of the Temple, according to v. 5. - - - - -	6
In all -	90

(*w*) These *hundred Cubits*, shewing the Length of the Separate Place from *East* to *West*, are made up only by adding to the *ninety Cubits* reckon'd up in the foregoing note (*u*) *ten* more for a Walk or *bare Area* between the *West-end* Wall of the Temple and the *West-part* of the outermost Wall of all the Separate Place, or which enclosed the *Area of an hundred Cubits square*, which was call'd the *Separate Place* for the Reason aforemention'd. That there was such a *Passage* or *Walk* at the *West-end* of the Temple from the *North* Side-chambers to the *South* Side-chambers, is but reasonable to suppose, because *otherwise* such as had Occasion to pass from one Side to the other, could do so no other Way, but by a *Passage* thro' the *Porch at the East end* of the Temple. So that if one was in a Chamber at the *West end* and on the *North side* of the Temple, and had occasion to go into a Chamber on the *South side* and *West end* of the Temple, he must be forced to go all the Length of the *North side*, and of the *East end*, and of the *South side*, before he could come to the Chamber he had occasion to go to. This, I think, is of it self Reason enough to suppose a *Walk* or *Passage* at the West end of the Temple, of which more in the following Note.

Some I find in order to make up the said *hundred Cubits*, to the *ninety* Cubits afore reckon'd up, add *five* Cubits more for the Side-chambers at the West end of the Temple, and *five* Cubits more for the outer Wall of those Chambers. But this will by no means hold Good. For *supposing* there were Side-chambers at the

West

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the Separate Place, and the Building *therein contain'd*, with the Walls thereof, *and the Meaſure of all theſe together was from Eaſt to Weſt* an hundred Cubits long. 14 Alſo the Breadth of the Front of the Houſe *or Temple*, and of the Separate Place toward the Eaſt, was (*x*) an hun-

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Weſt end of the Temple, yet the Breadth of the ſaid Side-chambers are expreſly ſaid v 5. to be but *four* Cubits broad; and ſo the Breadth of them and their outer Wall being added to the foreſaid *ninety* will make but *ninety nine* Cubits. Beſides it is but reaſonable to ſuppoſe, that the ſaid Chambers at the *Weſt end* of the Temple had *Galleries* to and before them, as well as the like Chambers on the *North* and *South Sides*. And if ſo, then beſides the *nine* Cubits for the *Breadth of the Chambers* and *their outer Wall* at the *Weſt end* of the Temple, there muſt be allow'd *five* Cubits more for the Space of the *Galleries*, and *five* Cubits more for the *outer Wall* of the Galleries, as may be ſeen in the laſt Note (*t*): and ſo to the *ninety* Cubits aforemention'd there muſt be added in all *nineteen* more, which will make the Length of the Separate Place be an *hundred* and *nine*. So that *ſuppoſing* Chambers at the *Weſt end* of the Temple, the Cubits to be added on that account, will make the foremention'd *ninety* Cubits when added thereto, either to amount only to *ninety nine*, (as afore is obſerv'd,) or elſe to an *hundred* and *nine*; and ſo will not agree either way to the Number of Cubits, viz. an *hundred* here ſet down for the Length of the Separate Place from Eaſt to Weſt. But after all it ſeems evident to me, that there were *no ſuch Chambers* at the *Weſt end* of the Temple. For v. 11. it is ſaid that the *Doors* of the ſaid Chambers were only toward the *North* and *South*; whereas had there been any Chambers at the *Weſt end*, ſome of the *Chamber-doors* muſt reaſonably be ſuppos'd to have been *Weſtward* alſo, the Breadth of the Weſt end of the Temple from Out to Out being no leſs than *two* and *thirty* Cubits, whereas the Breadth of a Side-chamber was but four *Cubits*; and ſo there might have been about *eight* Chambers at the *Weſt end*. On all theſe Accounts it is moſt reaſonable to ſuppoſe, that at the Weſt end of the Temple there was only a *Walk* or *Paſſage* of *ten Cubits* Breadth between it and the Wall or Buildings that encloſed the Area of the ſeparate Wall; which *ten Cubits* for the Walk or Paſſage added of the forementioned *ninety*, exactly made up the *hundred* Cubits here mention'd, as the *Length* of the Separate Place from *Eaſt to Weſt*. But there will be occaſion to ſpeak more of the *Walk* of the ſeparate Place in the next following Note. What more is requiſite to be here taken notice of, is only this, that what is ſaid v. 5. viz. that there were *Side-chambers round about the Houſe on every Side*, ſeems to prove that there were ſuch Chambers on the *Weſt ſide*. But it is to be obſerv'd, that if this proves *any thing*, it proves *too much*, and ſo *nothing at all*. For if this Objection be of any Force, it proves that there were Chambers alſo on the *Eaſt ſide* as well as *Weſt*. But it is *certain* that *no ſuch Chambers* were at the *Eaſt* end or ſide, foraſmuch as the *Porch* of the Temple took up all the Eaſt end of the Temple. Wherefore as it is *certain*, that *no ſuch Chambers* were at the *Eaſt* ſide of the Temple, *notwithſtanding what is ſaid v.* 5. ſo it thence appears that it *can't be infer'd* from v. 5. that there *were any ſuch Chambers* at the *Weſt* ſide or end of the Temple. And that there *were not ſo*, is but reaſonable or even neceſſary to ſuppoſe or grant, for the Reaſons already mention'd.

(*x*) Theſe *hundred Cubits* of the Extent of the ſeparate Place from *North* to *South*, is moſt eaſily and reaſonably to be made up, in like manner as are the

hundred

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dred Cubits *from North to South.* 15 Likewiſe he meaſur'd the Length of the Building in the Front of the Separate Place which was (*x*) behind it *or Weſtward*, and the Galleries thereof on the one *or North* ſide, and on the other *or South ſide*: *and the Breadth of the ſaid Weſt Front of the Separate Place was the ſame with the Breadth of the Eaſt Front of the Separate Place*, (*as v.* 14.) *even* an hundred Cubits *from North to South.*

XVII. Of the *Wainſcot* of the *Temple* and other *Buildings*, and the *Altar of Incenſe*, and the *Table of Shew-bread*, &c.

Thus he meaſur'd the Temple that was Inner *or within the other Buildings that were about it*, and the Porch of *the Temple that look'd into the inner Court, call'd emphatically* the Court; 16 the Door-poſts *thereof*, and the narrow'd Windows even of the Galleries round about *the Sides of the Temple* on their three Stories, over againſt the Doors *of the Side-chambers, which open'd into the ſaid Galleries*; *which Galleries were* ciel'd with Wood round about, and from the Ground up to the Windows, (and the Windows *had alſo wooden Shutters, wherewith they*

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hundred Cubits of the Extent of the ſeparate Place from *Eaſt* to *Weſt*, viz. only by ſuppoſing a *Walk* or *Paſſage of fifteen Cubits* to be between each of the North and South ſides of the Temple, and the outermoſt Wall or the Buildings that enclos'd the Area of the ſeparate Place on the North and South. For the *Breadth of the Buildings* of the ſeparate Place, viz. of the Temple, and its Side-chambers, and their Galleries amounted to *ſeventy* Cubits, as appears from the laſt note (*t*). To which *ſeventy* Cubits add *thirty*, (for the *fifteen* Cubits breadth of the Walk on each of the North and South ſides of the ſaid Buildings,) and the Sum total will be juſt an *hundred* Cubits for the Extent of the ſeparate Place from North to South at the *Eaſt* end of the ſeparate place, as is ſpecify'd in this Verſe.

And the ſame is ſpecify'd to be the Extent of the ſeparate Place from North to South at the *Weſt* end or ſide thereof in the following Verſe. For it is ſufficiently known to any one moderately verſed in the Hebrew Tongue, that the *Weſtern* Quarter of the World is therein commonly denoted by the *Hinder* Quarter. So the Mediterranean Sea, becauſe it lay *Weſt* of Judea, is therefore ſtyl'd in Scripture the *Hinder* Sea. So here *the Front of the ſeparate Place which was BEHIND it*, denotes the *Weſt front* thereof. For want of knowing or recollecting this Way of the Hebrews denoting the *Weſt* by *Behind*, Commentators have made very odd Explications of this Place. Now if any one ſhould ask, Why the Walk on the North and South ſides ſhould be *fifteen* Cubits each, and that at the Weſt end but *ten*; it is a ſufficient Anſwer to ſay, that it was ſo, becauſe *this* was the *Space* neceſſary to be left each ways between the *Buildings of the ſeparate Place* and the *outmoſt Wall* thereof, or the *Buildings next adjoining* to the Area or Court of the ſeparate Place; in order to make the ſeparate Place *a Square of an hundred Cubits*, as were the other Courts properly ſo call'd of the Temple. For this *ſeparate Place* was no other than the *Weſtern outer Court*, as will appear by looking on the *General Draught*; and ſo was to be *a Square of an hundred Cubits*, as were *all the other leſſer Courts* into which the *General outer Court* was divided. And it is no more than is done in all the other Courts, viz. to leave the *Area Bare*, where it was not taken up with Buildings, or other things neceſſary.

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were to be cover'd *or ſhut up, when there was Occaſion*:) *the ſaid Galleries were wainſcoted, not only up to the Windows, but alſo* to above the Doors *of the Side-chambers.* 17 Even *thus were all the Buildings of the ſeparate Place wainſcoted* unto *or as well as* the inner Houſe *or the Moſt holy Place*, and that without *or the Holy Place*: and theſe were wainſcoted all along the Wall round about within and without, *i.e. both in the Moſt holy Place and Holy Place*; *and all the Wainſcot was exactly done* by Meaſure, *and it was finer work'd, being carv'd curiouſly.* 18 Even it was made with Cherubims and Palm-trees, ſo that a Palm-tree was between a Cherub and a Cherub, and every Cherub had two (*y*) Faces. 19 And the Face of a Man was toward the Palm-tree on the one ſide, and the Face of a young Lion toward the Palm-tree on the other ſide. *Thus* it, *viz. the Wainſcot* was made *or carv'd* thro' all the Houſe round about. 20 From the Ground unto above the Door were Cherubims and Palm-trees made *at the Entrance into the Holy and Moſt holy Places*, and *alſo* on the Walls of the Temple. 21 The Poſts of the Temple (*z*) were ſquar'd, even *the Poſts* at the Face *or Entrance* of the Sanctuary: the Appearance of the one as the Appearance of the other, *i.e. the Poſts were alike.* 22 The Altar of *Incenſe*, *which was made of* Wood *overlaid with Gold*, was three Cubits high, and the Length thereof two Cubits; and the Corners thereof *or Horns made out of the four Poſts or Legs which ſupported each Corner*, and the Length *or Lid* thereof, and the Walls *or Sides* thereof were of Wood: and *ſo likewiſe was the Table of Shew-bread, unto which turning after he had ſhewn me the Altar of Incenſe*, he ſaid unto me, This is the Table (*a*) that *contains the Bread &c. which* is *ſet* before the Lord, *i.e. before the Moſt*

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(*y*) The *two* Faces here mention'd and in the next Verſe ſpecify'd, are *two* of the *four* Faces, which the Cherubims had in thoſe Viſions wherein the *Shechinah* appear'd to Ezekiel, as Chap. 1. 6, 10. The other two Faces, viz. of an Ox and Eagle are to be ſuppos'd to be hid in the Plain or Surface of the Wall or Wainſcot, or behind the two Faces that appear'd.

(*z*) Some here underſtand the *Temple* and *Sanctuary* to denote the *two different Parts* of the Temple properly ſo call'd, viz. the *Holy* and *moſt Holy Place*. And then the Senſe will be, that the *Poſts at the Entrance of both* were *ſquar'd*, and ſo *alike*. But my underſtanding the *Sanctuary* to be only *exegetical* or added to explain, *what Part* was meant of the *Temple* aforemention'd, ſeems to be confirm'd v. 23. See the Note thereon.

(*a*) That whereon the *Shew-bread* was placed, is particularly call'd by the name of the *Table*, in the two firſt Accounts we have of it, viz. Exod 25. 23 &c. and 37. 10 &c. That the names *Altar* and *Table* came afterwards to be promiſcuouſly uſed, even in the times of the Old Teſtament, we learn plainly from Mal. 1. 7. Why the *Altar of Burnt-offering* ſhould be call'd the *Table of the Lord*, as well as the *Table of Shew-bread*, there is a plain Reaſon, viz. becauſe on the former was offer'd the *Fleſh* of Cattle, as on the latter was offer'd *Bread*,

which

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holy Place, where was his Special Presence. 23 And the Temple, (*b*) even the Sanctuary, had two Doors, *i. e. the Gate thereof was divided into two several Parts, one opening to the North and the other to the South.*

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which are *both* equal Requisites to a *Table of Provision*. Besides, as the *Flesh* consum'd on the Altar of Burnt-offering by *Fire* was esteem'd as *eaten* or *consum'd by GOD*; so the *Bread*, that was set on the Table of Shew-bread, being eaten by *GOD's Priests*, was esteem'd as eaten by *GOD himself*. But now *Incense only* being offer'd on the Altar of Incense, and Incense being *no* Part of *Table-Provision*; hence it may *seem strange*, that in this Place the *Altar* even of *Incense* should be (together with the *Table of Shew-bread*) denoted under the name of the *Table before the Lord*. But, I think, this has plainly a *Mystical Reference* to the *Table of the Lord* now under the Gospel. For at our *Communion Table*, we not only offer *Bread* unto the Lord, which in some respect answers to the *Shew-bread*; but also the *Priest* offers up the *Prayers* of the Congregation, which answer to the *Incense*; and so our *Communion Table* serves for the *Uses*, both of the *Altar of Incense*, and also of the *Table of Shew-bread*. For which Reason it might please the Holy Spirit to *speak* in this place of the said *Altar* and *Table* as *One thing, mystically to denote* beforehand, that under the Gospel *one Table* or *Altar* (promiscuously so call'd) should serve for the Uses, both of the said *Altar*, and also of the said *Table*. Accordingly it is further observable, that the *Measure* given here of the said *Altar* or *Table* do's not agree with the Measure given of either by *Moses* in Exod. 37. 10 and 25. but the *Length* here describ'd exactly agrees with the Length of the *Table of Shew-bread*, viz. *two Cubits*, as Exod. 37. 10. and the *Height* here describ'd, viz. *three Cubits* is nearer to the Height of the *Altar of Incense*, which was *two Cubits*, Exod. 37. 25. than to the Height of the *Table of Shew-bread*, this being but a *Cubit and half*, as Exod. 37. 10. So that the *Altar* or *Table* here describ'd, as it was to denote such an Altar or Table as should serve for the *Uses of both the other*; so it was in a manner *made up* of the *Measures*, partly of the *One*, and partly of the *other*.

(*b*) That the *Temple* and *Sanctuary* are not to be here taken (as some do) to denote the *two different Parts* of the Temple; but that the *Sanctuary* is here to be understood *exegetically* of the *Temple*, or only to explain, *What part* of the Temple is here meant; seems reasonable to suppose, if not evident, from these Considerations, viz. *First*, supposing there was a *Door* to the *Most holy Place*, yet the Breadth of the whole Door was but *six Cubits*, as we learn v. 3. So that the said *Door* being divided only into *two Parts* or *Leaves*, *each Leaf* would be but *three Cubits* broad, and so could easily be open'd or shut, *without dividing each Leaf* into *two more folding Parts*. But now the *Door* or *Gate* of the *Sanctuary* or *Holy Place* was *ten Cubits* wide, as v. 2. and so when it was divided into *two Leaves*, each *Leaf* was *five Cubits* wide, (which wanted but one Cubit of being as wide as the whole Door of the Most holy Place,) and consequently there was *need of still dividing each single Leaf* into *two more folding* or *turning Parts*, to make the said Gate open and shut easily. *Secondly*, I know *no good* Authority from Scripture to prove, that there was *any Door* to the *Most holy Place* in the *Temple*; the word we render *Door*, in this Case signifying no more than an *Entrance*, as we often render it elsewhere. And the said Entrance was *not shut up by a Door*, but *only cover'd by a Veil*, in Solomon's *Temple* as well as

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24 And the Doors *or ſaid ſeparate Parts of the Gate, by reaſon of its Breadth,* had two Leaves apiece, two turning Leaves, *i. e. which were not made to part one from the other, but only to turn back one on the other for the more eaſy opening of ſo wide a Gate: there were* two *ſuch* Leaves for the one Door, and two Leaves for the other Door. 25 And there were made on them, *viz.* on the *ſaid* Doors of the Temple, Cherubims and Palm-trees, like as were made upon the Walls; and there were thick Planks upon the face of the Porch without, *i. e. there was a Wainſcot-work of thick Boards faſten'd to the Ends of the great Beams, which came out beyond the Walls of the Porch: and theſe were laid ſo as to make a Frize-work over the Entrance into the Porch.* 26 And there were narrow'd Windows and Palm-trees on the one ſide, and on the other ſide, *even* on the Sides of the Porch, (as well as to the Side-chambers of the Houſe,) and *there were Palm-trees carv'd* on the thick Planks *or Wainſcot mention'd in the foregoing Verſe.*

XVIII. Of the *North-weſt outer* Court.

Chap. XLII. Then he brought me forth *of the ſeparate Place* into (*c*) the outer Court, *bringing me by* the Way *that led out of the ſeparate Place* toward the North; and *ſo* he brought me into the Chambers that were over againſt the Separate Place, even which were over againſt the Building *that join'd on to and ſo encloſed the Area of the ſeparate Place* toward the North. 2 Before the Length of an hundred Cubits was the North Entrance, *i. e. the North Gatehouſe, thro' which one paſs'd out of the outmoſt Precincts of the Temple into this North-weſt outer Court which is here ſpoken of, was the diſtance of an hundred Cubits from the Oppoſite or South Gatehouſe of this North-weſt outer Court, juſt as the Eaſt Gatehouſe of the Eaſt outer Court was an hundred Cubits diſtant from the Gatehouſe oppoſite thereto on the Weſt, commonly call'd the Eaſt Gatehouſe of the inner Court: which likewiſe was the Diſtance of the Gatehouſes of the inner Court that were oppoſite one to the other.* And the Breadth *of the ſaid North Gatehouſe of the North-weſt outer Court* was fifty Cubits, *which was the breadth of all the other Gatehouſes afore deſcrib'd.* 3 *For* it, *viz. the Gatehouſe of the North outer Court ſpoken*

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in the *Tabernacle* of Moſes, as far as I can find Reaſon to ſuppoſe on any good Grounds. And the ſame may be fairly infer'd from the Renting of the *Veil* at our Saviour's Crucifixion, as to the Temple built by *Herod*, which is mention'd Matt. 27. 51. For 'tis not to be doubted, but the *Veil* there ſpoken of, was the *Veil* which hung between the Holy of Holies, and the Sanctuary or Holy Place. And being ſo, it is abſurd, becauſe unneceſſary, to ſuppoſe, that there was a *Door*, as well as the ſaid *Veil*, to the Holy of Holies.

(*c*) It is hence evident, that the *outer Court* did *encloſe* the *ſeparate Place*, as well as it did the inner Court: as is further confirm'd by what follows in this Chapter.

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of v. 2. was ſuitable to (*d*) the Gatehouſes which were for *or belong'd to* the inner Court, (*as alſo to the Gatehouſes of the Eaſt outer Court*;) and *in like manner the Pavement or Cloiſter of this North outer Court was* ſuitable to the Pavement *or Cloiſter* which was for *or belong'd to* the *Eaſt* outer Court: *alſo in this North outer Court, as in the other Courts afore deſcrib'd*, there was Gallery againſt Gallery, *i. e. Chambers on the oppoſite Sides of the Court with Galleries before them, and theſe Chambers were* in three Stories. 4 And before the Chambers *of the loweſt Story* was a Walk of ten Cubits breadth inward, *i. e. under the Cloiſter*; and (*e*) the Length *of the ſaid Walk* was an hundred Cubits, *being equal to the length of the Court*; and their Doors, *i. e. the Doors of the Chambers that were on the South ſide of the Court I am ſpeaking of, and in which Row of Chambers I was now in, were* toward the North. 5 Now the upper Chambers were ſhorter *than the lower*: for the Galleries *being taken out of the two upper Stories* did abate (*f*) of theſe, *viz. the middle Chambers did abate* of the lower, and *the uppermoſt did abate* of the middlemoſt *Chambers* of the Building. 6 For they were in three Stories *like the Chambers of the other Courts*, but *in this they differ'd from the Chambers of the other Courts afore deſcrib'd, viz. that they* had not Pillars *to ſupport them or their Galleries*, as the Pillars of the *other* Courts *did ſupport the Chambers and their Galleries over the Cloiſters in them*: *but the Galleries of the two upper Stories were taken out of the Chambers*

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(*d*) So it is read in the Septuagint Verſion, and alſo Syriac and Arabic, which Reading is therefore not only well warranted, but alſo confirm'd, becauſe it makes the Senſe eaſy and plain, and the preſent Reading in the Hebrew might eaſily happen by the Heedleſneſs of a Tranſcriber, it ariſing only from a *Tranſpoſition* of the *two firſt Letters* in the word שערים, which ſignifies *Gates*, as עשרים ſignifies *twenty*.

(*e*) Here alſo the LXX and Syriac and Arabic Verſion preſerve in all likelyhood the true Reading, it making the Senſe eaſy and plain, and agreeable to the Context or other like Paſſages. And the preſent Reading in the Hebrew might eaſily ariſe from the heedleſneſs or miſtake of Tranſcribers thro' the likeneſs of Words. For as the preſent Hebrew Reading דרך ſignifies *Way*, ſo ארך ſignifies *Length*, and the difference is only in the firſt Letter; and as אמה ſignifies *a Cubit*, ſo מאה ſignifies *an hundred*, and the difference is only in the Tranſpoſal of the two firſt Letters. Laſtly as the preſent Hebrew Reading אחת ſignifies *One*, ſo אמת ſignifies *Cubits*, and the difference is only in the middle Letter of the two Words, which Letters differ in little more than that the three Sides of one are *ſtrait* Lines, whereas the three Sides of the other are *curve* Lines. From all which it appears, *how eaſily* the preſent Hebrew Reading might be miſtaken for the Original Reading follow'd and preſerv'd by the foreſaid Ancient Verſions.

(*f*) So the Hebrew ought to be render'd, as appears from the marginal Rendring of the Hebrew word in our common Bibles.

themſelves:

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themſelves: therefore the Building *of the middle Chambers* was ſtraiten'd more than the loweſt *Chambers*; and *the upper Chambers were ſtraiten'd more than* the middlemoſt, *and ſo they were gradually ſtraiten'd* from the Ground.

XIX. Of the *North outer* Court.

7 And the Wall *or Building* that was without *the North-weſt Court hitherto from v.1. ſpoken of, even* over againſt the Chambers *of the North-weſt Court laſt mention'd*, toward the outer Court *more peculiarly ſo call'd, viz. the Eaſt outer Court*, on the Forepart *or Eaſt* of the Chambers *of the North-weſt Court*, the length thereof was fifty Cubits. 8 For *or even* the length of the Chambers, that were in the *ſaid Wall or Building, and made up the Sides of the* outer Court *that was next to the North-weſt Court laſt deſcrib'd, i.e. that made up the Sides of the true or middle North outer Court*, was fifty Cubits, *viz. from the middle of the Gate-houſe on each ſide*: even lo, *as in the length of the North-weſt Court, which was exactly* before the Temple, *there* were an hundred Cubits; *ſo this middle North Court had the ſame length, and was like it in all other reſpects.*

XX. Of the *South-weſt outer* Court.

9 And from under theſe Chambers, *that were between the true or middle North and North-weſt outer Courts*, was the Entry *or Paſſage even* (*g*) on the Eaſt ſide *of the North-weſt Court*, as one goes into them, *viz. the Chambers of the South-weſt Court* from the *North-weſt* outer Court. 10 The Chambers *of the South-weſt outer Court* (*as alſo true or mid South Court*) were in *or made up* the Thickneſs of the Wall of the *ſaid* Court toward the Eaſt, *as they did in the North-weſt outer Court*, (*as v.7, 8, 9.*) and *the ſaid South-weſt Court was* over againſt the ſeparate Place, even over againſt the Building *thereof toward the South, as the North-weſt outer Court was over againſt it toward the North*, (*as v.1.*)

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(*g*) From what is here and in the next Verſe ſaid, it *may* be or rather *muſt* be infer'd that the *outer Court*, generally ſpeaking or call'd ſo in general, was diſtinguiſh'd into ſeveral *leſſer Courts*, each of an *hundred Cubits ſquare*. One of which outer Courts, viz. the *Weſt* was peculiarly call'd the *ſeparate Place* for the Reaſon already mention'd in note (*s*) Chap. 41.12. Now theſe *ſeveral Parts of the General outer Court*, or *ſeveral outer Courts*, (call it which you will) encompaſs'd the *inner* Court on all Sides, whence it had its Name. What *Ezekiel* ſays in this Verſe of *an Entry under the Chambers*, ſeems to denote thus much, viz. that the Angel did not lead him back thro' the ſeparate Place into the South-weſt outer Court, the *ſame way* they came out of the ſeparate Place into the North-weſt outer Court, where they now were, i. e. not thro' the *Gatehouſe* between the ſeparate Place and North-weſt outer Court; but the Angel led him thro' *an Entry under the Chambers*, that went from the South-eaſt Corner of the North-weſt outer Court into the Porch of the Temple. Out of which was a like Entry into the South-weſt outer Court. This Entry is denoted in both Draughts belonging hereto by *k*.

11 And

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11 And the Way before them was like the Appearance of the Chambers which were toward the North, as long as they, and as broad as they, and all their Goings out were both according to their Faſhions, and according to their Doors, *i. e. the South-weſt outer Court and all its Buildings were exactly agreeable to the North-weſt outer Court and its Buildings.* 12 And ſuch were the Doors *or Entries* of the Chambers (*b*) that were toward the South, *as thoſe toward the North*: there was a Door in the head of the Way, even the Way directly before the Wall toward the Eaſt, as one entreth into them, *i. e. there was ſuch a Paſſage in the North-eaſt Corner of the South-weſt Court, as there was* (*v.* 9.) *in the South-eaſt Corner of the North-weſt Court: by means whereof there was a Paſſage from one of the ſaid Courts to the other.*

XXI. The *Uſe* of the Chambers in the *North* and *South outer* Courts afore deſcrib'd.

13 Then ſaid he unto me, The (*b*) North-chambers, and the South-chambers, which are before the ſeparate Place, *and have in the foregoing part of this Chapter been deſcrib'd*, they be holy Chambers *being to be uſed only on the following holy Accounts: even they are the Places* where the Prieſts, that approach unto the Lord, ſhall eat the Moſt holy Things: there ſhall they lay *up the Remainder of* the Moſt holy Things, *till they are eaten by the Prieſts and their Families*: even the Bread-offering, and the Sin-offering, and the Treſpaſs-offering; for the Place is Holy. 14 When the Prieſts *come to officiate, they ſhall firſt* enter therein, *i. e. into ſuch of theſe Chambers as are ſet aſide for to keep their officiating Garments, and there ſhall they put on their ſaid Garments before they begin to officiate: and likewiſe when they have done officiating*, then ſhall they not go out of the holy Place *or inner Court* into *any part of* the outer Court *where the People aſſemble*, but *ſhall firſt come immediately out of the inner Court into ſuch of theſe Chambers as are afore mention'd, and* there they ſhall *put off again and* lay *up* their Garments wherein they miniſter; for they are Holy: and ſhall put on other *or their common* Garments, and *then* ſhall *or may* approach to the Court *or Courts* belonging to the People.

XXII. The Meaſure of the *outermoſt Wall of all the Precincts* of the Temple.

15 Now when he had *thus* made an end of Meaſuring *all* the *aforeſaid* (*i*) inner *Parts or Particulars of or belonging to the* Houſe *or Temple*, he brought me forth toward the Gate, whoſe Proſpect is toward the Eaſt,

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(*b*) Here we have another Inſtance of a Particular, viz. *South-weſt Court encloſing the ſeparate Place on the South ſide thereof*, which yet is *not plainly or fully expreſs'd* any where, but only *intimated* here by the Expreſſion of the *Chambers toward the South*, and again v. 13. by the *North-chambers*, and *South-chambers.*

(*i*) Hence, I think, it may be reaſonably infer'd, that altho' the Court adjoining to the Eaſt end of the Temple, and out of which the Prieſts went thro' the Porch into the holy Place, and wherein ſtood the Altar of Burnt-offering oppoſite to the Gate or Door of the Porch or Temple; tho' this ſame Court, I ſay, was

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i. e. to the Gatehouſe which he firſt began to meaſure Chap. 40. 6. and meaſur'd it, *viz. the outermoſt Wall of all the Precincts of the Temple* round about. 16 He meaſur'd the Eaſt ſide with the meaſuring Reed, five hundred Reeds, with the meaſuring Reed round about, *i. e. from one end of the Eaſt ſide to the other.* 17 He meaſur'd the North ſide five hundred Reeds, with the meaſuring Reed round about. 18 He meaſur'd the South ſide five hundred Reeds, with the meaſuring Reed. 19 He turn'd about to the Weſt ſide, and meaſur'd five hundred Reeds, with the meaſuring Reed. 20 *Thus* he meaſur'd it, *viz. the outmoſt Wall that enclos'd all the Precincts of the Temple* by the four Sides *thereof*: *for* it, *viz. the Precincts of the Temple* had a Wall round about *on the Outſide of it*; *which Wall was* (*as is afore particularly deſcrib'd v.* 16—19.) five hundred (*k*) Reeds long, and five hundred broad: *the Uſe of which Wall was* to make a Separation between the holy Ground, *ſo call'd as belonging to the Temple*, and common Ground.

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was that which was *more properly* call'd the *inner Court*, and ſo that which is denoted by that Name (I think) all along this Viſion; yet it appears hence that by the *inner Houſe* or rather *inner Parts* or *Courts* of the *Houſe* or *Temple*, were alſo denoted in a larger Senſe *all the outward Courts*, or *ſeveral Parts* thereof which were ſo many *leſſer Courts*, encloſing the inner Court more properly ſo call'd, and the ſeparate Place: and that the ſaid *ſeveral Parts of the outer Court in general*, or ſeveral *leſſer outer Courts* were thus comprehended under the name of the *Inners* or *inner Parts* or *Courts of the Houſe*, for this Reaſon, viz. becauſe even *they* alſo were *enclos'd* by the *outermoſt Precincts* more properly ſo call'd of the Temple, which may well be eſteem'd *a Court*, becauſe enclos'd by a *Wall*, of whoſe Dimenſions, ſee the following note (*k*).

(*k*) In has been obſerv'd in note (*n*) on Chap. 40. 5. that the *Cubit* there mention'd, and *ſix* of which are there ſaid to make up the *meaſuring Reed* or Rod, is generally ſuppos'd to be equal to *a Foot and half* of ours. So that according to the ſaid Proportion *one meaſuring Reed* was equal to *nine Feet* of ours. Whence it follows that each of the *four* Walls, that enclos'd the outmoſt Precincts of the Temple, being 500 Reeds long according to v. 16 — 19. each was 4500 Feet long according to our Feet. For $500 \times 9 = 4500$. And conſequently each Wall was *leſs than one of our Statute Miles* in length, by 780 Feet. For $4500 + 780 = 5280$, which is the number of Feet that make up one of our Statute Miles. So that the whole *Area* or Content of *All the holy Ground*, or Ground belonging to the Temple within the ſaid Walls was *not a Mile ſquare* by a conſiderable Quantity. Which is not ſo much, but that it may be reaſonably ſuppos'd to have been the true Meaſure of the *Area*, or Content of the ſaid holy Ground or Precincts of the Temple; and conſequently that there is no need for ſuppoſing the Hebrew Text to be faulty in this reſpect, and that inſtead of *Reeds* ſhould all along be read *Cubits* in the meaſuring of the foreſaid *Area*. Such as will not underſtand the Meaſure of the Precincts to be *literally true*, may underſtand it in a *myſtical Senſe*, ſo as to denote the *great Extent* of the *Chriſtian* Church; as mount *Moriah*, whereon the Temple ſtood, is ſaid Chap. 40. 2. to be *very High*, to denote the *great Eminency* of the Chriſtian Church.

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XXIII. The Prophet is *order'd* to make a *Draught* of the *Temple* &c. represented to him in this *Viſion*, and to aſſure the Jews, that on their ſincere Repentance *God* will *one day dwell* among *them* at *Jeruſalem* in a *Glorious* manner.

Chap. XLIII. Afterward he brought me to the Gatehouſe, even the Gatehouſe *of the inner Court* that looks toward the Eaſt. 2 And behold, *as in a former Viſion* (*Ch.* 11. 23.) *before the Deſtruction of Jeruſalem and the Temple, I had ſeen the Glory of the Lord departing from thence and quite forſaking the Temple, to my then great Sorrow: ſo now to my no leſs Joy and Comfort, I ſaw* the Glory of the God of Iſrael *returning to his Temple, and it* came from the Way of the Eaſt, *and ſo the ſame Way that it departed afore from the Temple.* And his Voice was like a noiſe of many Waters, and the Earth ſhin'd with his Glory. 3 And it, *viz. his Appearance* was according to the Appearance of the Viſion which I ſaw, even according to the Viſion that I ſaw, when I came *or was brought afore to Jeruſalem in a Viſion* to deſtroy, (*l*) *i. e. foreſee and foretel the Deſtruction of* the City: and *both* the *ſaid* Viſions, *viz. afore and now at Jeruſalem* were like the Viſion (*m*) that I ſaw by the river Chebar: and I fell upon my Face. 4 And the Glory of the Lord came into the Houſe by the Way of the Gate whoſe Proſpect is toward the Eaſt. 5 And the Spirit took me up, and brought me into the inner Court, and behold, the Glory of the Lord fill'd the Houſe *or Temple it ſelf properly ſo call'd.* 6 And I heard him ſpeaking unto me out of the Houſe, and the Man *that had meaſured all the forementiond Particulars, ſtill* ſtood by me. 7 And he, *viz. the Lord out of the Temple* ſaid unto me, Son of Man, *behold, this Temple, or rather Place where it Stands, ſhall be again* the Place of my Throne *on Earth*, and the Place of the ſoles of my Feet, where *after the Converſion of the whole Jewiſh Nation to Chriſtianity*, (*n*) I will dwell in the midſt of the Children of Iſrael for ever, and my holy Name ſhall the Houſe of Iſrael no more defile, neither they, nor their Kings *or Governors in Chief that ſhall then be*, by their Whoredom *or Idolatry*; nor by the Carcaſes of their Kings in their high Places, *i. e. by the Idols ſet up by their Kings, which being without Life may be fitly ſtiled Carcaſes, as alſo for the Abominableneſs of ſuch Worſhip*; *or by the Sacrifices offer'd to ſuch Idols by the Order of their Kings.* 8 In their ſetting of their Threſhold by my Threſholds, and their Poſt by my Poſts, *i. e. ſetting up their Idols in their ſeveral Apartments ſo near to my Temple or the Place of my Worſhip,* (*for there was but a Wall between me and them,) they have even defil'd my holy Name by their Abominations that they have committed: wherefore I have conſum'd them *that have been guilty thereof* in my anger, *and ſuffer'd even my Temple it ſelf to be conſum'd by the Chaldeans.* 9 Now let them put away their Whoredom, and the Carcaſes of their Kings, *i. e. their Idols, which are many of them only the Idols of dead Kings whom their People have vainly deify'd,* far from me, and I will dwell in the midſt of them for ever.

(*l*) See Chap. 8. 2, 3, 4. and 9. 5 &c. (*m*) See Chap. 1. 1 &c.
(*n*) Compare Revel. 21. 3, 4, 27.

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10 Thou Son of Man, ſhew the Houſe, *i. e. tell this Viſion of the Temple which thou now ſeeſt, and deſcribe the ſaid Temple* to the Houſe of Iſrael, that *on being told thereof, and thereby acquainted with my ſtill gracious Intentions toward them if they repent*, they may be aſham'd of their Iniquities, and let them meaſure the Pattern, *or have an exact Draught of the Temple repreſented unto thee in this Viſion according to the Meaſures of the ſeveral Particulars afore ſhewn to thee.* 11 Even if they be aſham'd of all that they have done, *on thy telling them in general of this Viſion and the Temple therein repreſented to thee, then proceed particularly to* ſhew them the Form of the Houſe, and the Faſhion thereof, and the Goings out thereof, and the Comings in thereof, and all the Forms thereof, and all the Ordinances thereof, and all the Forms thereof, and all the Laws thereof, and write it, *i. e. make a Draught of the Building and the like* in their Sight, *or that they may ſee it*, that *ſo* they may keep *or obſerve* the whole Form thereof, and *write* all the Ordinances thereof, *i. e. belonging to the Temple and its Service, that they may likewiſe keep or obſerve*, and do them.

XXIV. The *whole Limit* of the Temple is to be eſteem'd *moſt Holy.*

12 This is the *general* Law of the Houſe, *viz. All* upon (*o*) the Top of the Mountain *whereon the Houſe or Temple ſtands, All that is contain'd within* the whole Limit *or outmoſt Wall of all the Precincts of the Temple, which Wall ſtands on the very Edge of the Mountain*, ſhall be moſt Holy, *i. e. ſhall be eſteem'd more Holy than all without it of the holy Portion of Land mention'd Chap.* 45. 1. behold, this is the Law of the Houſe.

XXV. Of the *Meaſures* of the *Altar* of Burnt-offerings.

13 And theſe *that follow* are the Meaſures of the Altar *of Burnt-offerings* after the Cubits *made uſe of in this Deſcription*, (*viz.* the Cubit *here to be underſtood* is a *Chaldean* Cubit and an Hand-breadth *more*:) even the Bottom *part of the Altar from the Ground to the firſt Settle or Benching-in* ſhall be a Cubit *high*, and the Breadth *of the ſaid firſt Benching-in* ſhall be a Cubit; and the (*oo*) Border thereof, *viz. of the firſt Benching-in, which Border ſhall be* by the Edge thereof, *viz. of the ſaid Benching-in quite* round about, ſhall be a Span *high*; and this *firſt or loweſt Part of the Altar, viz. from the Ground to the firſt or loweſt Benching-in*, ſhall be the wideſt part of the Altar. 14 To wit, *the Altar ſhall grow narrower, as it riſes higher, for* from the Bottom *part of the Altar which ſtands* upon the *very* Ground, to the *Top of the next* lower Settle *or ſecond Benching-in*, ſhall be two Cubits *in height*, and

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(*o*) This ſeems to imply that the *Square of five hundred Reeds* deſcrib'd Chap. 42. 16 &c. was All *on the Top of the Mountain* on which the Temple ſtood.

(*oo*) This Border was to keep the Blood, that was pour'd out at the Foot of the Altar, from running on the Pavement of the inner Court; the Blood being convey'd hence by ſome Holes into a Sink or common Shore under Gound.

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the Breadth *of the ſecond Benching-in* ſhall be *like that of the firſt, viz.* one Cubit: and from the leſſer Settle to the (*p*) greater Settle, *i. e. from the Top of the ſecond Benching-in to the Top of the upper or third Benching-in*, ſhall be four Cubits *in height*, and the Breadth one Cubit. 15 And *from the ſaid upper Benching-in* (*pp*) the Altar ſhall be four Cubits *high*; and from the Altar, even upwards, ſhall be four Horns *at the four Corners of the Altar*. 16 And the Altar *more properly ſo call'd, i. e. its upper Part reckoning* (*as v.* 8) *from the upper or third Benching-in*, ſhall be twelve Cubits long, and twelve broad; *and ſo* a Square in the four Squares thereof, *i. e. an exact Square*. 17 And *in like manner* the *uppermoſt* Settle *or third Benching-in from the Ground, and which was next to the Altar more properly ſo call'd*, ſhall be fourteen Cubits long, and fourteen broad in the four Squares thereof; *foraſmuch as it was two Cubits wider each way than the Top of the Altar, as appears from v.* 14. *In like manner the ſecond Settle or Benching-in from the Ground, being two Cubits wider each way* (*as v.* 14.) *than the third Benching-in, was ſixteen Cubits long and ſixteen broad; which ſeems to have been not mention'd, becauſe it is obvious from what elſe is mention'd.* And *for the*

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(*p*) The reaſon why the third Settle is here call'd the *greater*, and the ſecond the *leſſer*, ſeems moſt probably to be this: becauſe the Height of the third Settle from the ſecond was *four* Cubits, as is here ſaid, whereas the Height of the ſecond Settle from the Ground was but *two* Cubits, as is likewiſe here ſaid; and conſequently the Height of the ſecond Settle from the firſt was but *one* Cubit.

(*pp*) From the Ground to the firſt Benching-in was *one* Cubit as v 13. and from the firſt to the ſecond Benching-in *one* Cubit *more*, (for from the Ground to the ſecond Benching-in were *two* Cubits, as v. 14.) and from the ſecond Benching-in to the third were *four* Cubits. And above that the Altar was to riſe *four* Cubits *more*, as v. 15. So that the Altar from the Ground to its very Top was to be *ten* Cubits high, which was the Height of that made by *Solomon*, 2 Chron. 4. 1. It is further obſervable, that the Hebrew word here render'd in the firſt place *Altar* is *Har-el*, which literally ſignifies *the Mountain of God*; and the Hebrew word render'd *Altar* in the ſecond place is *Ariel*, which ſignifies *the Lion of God*. Which Name the Jewiſh Doctors ſuppoſe given to the *Altar of Burnt-offering*, becauſe thereon by the Fire were devour'd or conſum'd the Sacrifices there offer'd, as a Lion devours his Prey. The Difference between this laſt Word and the firſt in the preſent Hebrew probably has ariſen only from the Miſtake of Tranſcribers; for the LXX read in both places *Ariel*, and likewiſe in the Syriac Verſion, it is in both places *Hedael*, whence it appears, that in the Copy uſed by the Syriac Interpreter the Tranſcriber had writ thro' miſtake ד or *d* for ר or *r*. Had there been the ſaid Difference in the Copy of the Chaldee Paraphraſt, it is alſo likely he would have taken ſome notice of it, and not render'd both the different Words barely by *Altar*, whom we follow herein. On theſe Conſiderations it ſeems ſcarce to be doubted, but the Difference between the two ſaid Words in the preſent Hebrew has ariſen *ſince* all the foreſaid Ancient Verſions; and it might eaſily do ſo thro' the Likeneſs of the Words and Heedleſneſs of ſome Tranſcriber.

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ſame Reaſon it ſeems ſaid only in ſhort of the lowermoſt Benching-in, that the Border about it ſhall be half a Cubit *or a Span, as v.* 13. and the Bottom thereof ſhall be a Cubit about *wider than the ſecond Benching-in; and conſequently it was eighteen Cubits long and eighteen broad.* And its Stairs *or Aſcent up to the Altar* ſhall look toward the Eaſt. (*q*)

XXVI. The *Sacrifices* to be offer'd for *cleanſing* the ſaid *Altar.*

18 And he ſaid unto me, Son of Man, thus ſaith the Lord God, Theſe *following* are the Ordinances *belonging to the Service* of the *ſaid* Altar, *or concerning what is to be done there,* in the day when they ſhall have made it, *viz. the Ordinances how they are then* to offer Burnt-offerings thereon, and to ſprinkle Blood thereon. 19 Even thou ſhalt give, *i. e. order to be given* to the Prieſts, the Levites that be of the Seed of Zadok which approach unto me, to miniſter unto me, ſaith the Lord God, a young Bullock for a Sin-offering. 20 And thou ſhalt *order the Prieſts to* take of the Blood thereof, and put it on the four Horns of it, and on the four Corners of the Settle, and upon the Border round about: thus ſhalt thou *order the Prieſts to* cleanſe and purge it. 21 Thou ſhalt *order the Prieſts to* take the Bullock alſo of *or for* the Sin-offering, and he, *i. e. one of them* ſhall burn it in the appointed Place of the Houſe without the Sanctuary. 22 And on the ſecond day thou ſhalt *order them to* offer a Kid of the Goats without Blemiſh for a Sin-offering, and they ſhall cleanſe the Altar, as they did cleanſe it with the Bullock. 23 When thou haſt made an end of cleanſing it, thou ſhalt offer, *i. e. thou ſhalt direct the Prieſts, that, when they have made an end of cleanſing it, they ſhall offer* a young Bullock without Blemiſh, and a Ram out of the Flock without Blemiſh. 24 And thou ſhalt *direct them to* offer them before the Lord, and the Prieſts ſhall caſt ſalt upon them, and they ſhall offer them up for a Burnt-offering unto the Lord. 25 Seven days ſhalt thou *direct them to* prepare every day a Goat for a Sin-offering: they ſhall alſo prepare a young Bullock, and a Ram out of the Flock, without Blemiſh. 26 Seven days ſhall they purge the Altar and purify, and they ſhall conſecrate themſelves. 27 And when theſe days are expir'd, it ſhall be that upon the eighth day and ſo forward, the

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(*q*) Hence it is obvious that Dr *Prideaux's* Draught of the ſaid *Aſcent* or *Stairs* is not agreeable to this Deſcription of *Ezekiel*, foraſmuch as the Doctor places his Aſcent *Southward* of the Altar. There is an obvious Reaſon, why the Aſcent ſhould be order'd to be *from the Eaſt*, becauſe in this Situation the Prieſts while aſcending had *their Faces toward the Temple it ſelf*; which was a Ceremony of Reſpect always obſerv'd in bringing any thing to be offer'd unto God. Whether by the Hebrew word is here to be underſtood *Stairs* or only *an Aſcent*, is controverted. It is the ſame Hebrew word as is uſed Exod. 20. 26. But this is a Point not material enough to be inſiſted on here, eſpecially when the Reader may ſee it conſider'd by Bp *Patrick* in his Comment on Exod. 20. 26.

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Prieſts ſhall make your Burnt-offerings upon the Altar, and your Peace-offerings; and I will accept you, ſaith the Lord God. June 21.

XXVII. The *Eaſt Gate* of the *outer* Court to be *enter'd* &c. only by the *Prince*.

Chap. XLIV. Then he, *viz. the Angel that in the Appearance of a Man had brought me from place to place as afore is related*, brought me back *from the Altar of Burnt-offering, which was in the inward Court of the Sanctuary or the Court of the Prieſts*, the Way of *or to* the Gate of the outward *Court of the* Sanctuary *or Court of the People of Iſrael, even to the Gate* which looks toward the Eaſt, and it was ſhut. 2 Then ſaid the Lord unto me, This Gate ſhall be ſhut, it ſhall not be open'd, and no Man, *but the Prince* (*as v.* 3.) ſhall enter in by it; becauſe the Lord the God of Iſrael (*as thou ſaweſt Chap.* 43. 4.) hath entred in by it, therefore it ſhall be ſhut, *only when the Prince is to enter in by it.* 3 *For* it is *peculiarly* (*r*) for the Prince: *even* the Prince, he ſhall ſit in it to eat Bread before the Lord, *i. e. to eat ſuch parts of the Sacrifices offer'd by him or the like, as were not to be eaten without the Precincts of the Temple: likewiſe in order to be preſent at any other part of the publick Worſhip*, he ſhall enter by the Way of the Porch of that Gate, and ſhall go out by the Way of the ſame.

XXVIII. *Reproofs* and *Directions* relating to the *Prieſts*.

4 Then, *the ſaid Eaſt Gate being ſhut as v.* 1. *ſo that I could not go out thro' the ſaid Gate, as I came in* (*Chap.* 43. 4, 5.) brought he me the Way of the North Gate *of the outer Court out of the ſaid Court into the inner Court* before the Houſe, *or Temple properly ſo call'd*; and I looked, and behold, the Glory of the Lord fill'd the Houſe of the Lord; and I fell upon my Face. 5 And the Lord ſaid unto me, Son of Man, mark well, and behold with thine eyes, and hear with thine ears all that I ſay unto thee concerning all the Ordinances of the Houſe of the Lord, and all the Laws thereof, and mark well *the Ordinances concerning* the Entring in of the Houſe with every Going forth of the San-

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(*r*) It ſeems reaſonable to underſtand this, not in the ſtricteſt Senſe, that *no Perſon at all* was to enter in by the ſaid Gate, except the *Prince only*; but in this Senſe, that *none of the Laity* were to enter therein but *when the Prince* did, and then *only ſuch as were his more immediate Attendants*. As for the *Gate* here mention'd, it is plain from its being call'd *the Gate of the outward Sanctuary*, as v. 1. that thereby is meant the *Eaſt Gate* of the *outer* Court, not of the *inner* Court. And this is confirm'd by Chap. 46. 9, 10. where it is ſaid, that *the People ſhall enter by the Way of the North Gate, and go out by the Way of the South Gate, &c.* And *the Prince in the midſt of them, when they go in, ſhall go in, &c.* For it is certain that the People were *not* allow'd to enter into or paſs thro' the *inner* Court in ſuch a manner as is here deſcrib'd, but only into the *outer* Court, except when any one offer'd a ſpecial Sacrifice for himſelf, and thereupon was admitted into the inner Court. As for the *Eaſt Gate* of the *inner* Court (oppoſite to the *Eaſt Gate* of the *outer* Court here Chap. 44. ſpoken of) the Rules concerning that are given Chap. 46. 1, 2 &c.

ſtuary,

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ctuary, *i. e. concerning such as are not to be admitted to enter into the Courts of the Temple, but kept out.* 6 And thou shalt say to the Rebellious, even to the House of Israel, Thus saith the Lord God, O ye House of Israel, let it suffice you of all your Abominations, *i. e. ye have been sufficiently Wicked already,* 7 in that ye have brought into my Sanctuary Strangers, *whereby are to be understood even such of Israel or the Jews as are* uncircumcis'd in Heart, as well as *Heathens that are* uncircumcis'd in Flesh, to be in my Sanctuary to pollute it, even my House, when ye offer my Bread, the Fat and the Blood, *i. e. when ye offer Sacrifices to me,* and *thus* ye have broken my Covenant, because of all your Abominations. 8 And ye have not kept the Charge of my holy Things: but ye have set Keepers of my Charge in my Sanctuary for your selves, *i. e. ye have appointed such to take care of my Sanctuary and Service there, not as were qualify'd according to the Rules given in my Law, but such as suited with your own evil Inclinations, and would please you rather than me.* 9 Thus saith the Lord God, No Stranger uncircumcis'd in heart, nor uncircumcis'd in flesh, shall enter into my Sanctuary, *beyond the Bounds allow'd for Proselytes of the Gate,* of any Stranger that is among the Children of Israel. 10 And the Levites that are *Priests, and are* gone away far from me, when Israel went astray, which went astray away from me after their Idols, they shall even bear *this Punishment of* their Iniquity. 11 *Namely, they shall be *for the future only Under*-ministers in my Sanctuary, *like the rest of the Levites that are not Priests or of the Race of Aaron,* having Charge at the Gates of the House, and ministring to the House: they shall slay the Burnt-offering, and the Sacrifice for the People, and they shall stand before them to minister unto them: 12 because they ministred unto them before their Idols, and caused the House of Israel to fall into Iniquity: therefore have I lift up mine hand against them, saith the Lord God, and they shall bear their Iniquity. 13 And they shall not come near unto me, to do the Office of a Priest unto me, nor to come near to any of my holy Things, in the most holy Place: but they shall bear their Shame, and their Abominations, *i. e. they shall bear the foresaid Shame of being degraded from the Office of Priests, for a punishment of their Abominations* which they have committed. 14 Even I will make them *only as common Levites, to be Under*-keepers of the Charge of the House for all the Service thereof, and for all that shall be done therein. 15 But the Priests *that are of* the Levites, the Sons of Zadok, that kept *faithfully* the Charge of my Sanctuary, when the Children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the Fat and the Blood, saith the Lord God. 16 They shall enter into my Sanctuary, and they shall come near to my Table to minister unto me *by putting thereon the Shew-bread,* and they

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they shall keep *this* my Charge *belonging to the Priests*. 17 And it shall come to pass, that when they enter in at the Gates of the inner Court, *where stands or shall stand the Altar of Burnt-offering, to sacrifice there or do any other part of the priestly Office there or in the Sanctuary or Temple properly so call'd*, they shall be clothed with linen Garments, and no Wool shall come upon them, whilst they minister in the Gates of the inner Court, and within. 18 They shall have linen Bonnets upon their Heads, and shall have linen Breeches upon their Loyns: they shall not gird themselves with any thing that causeth Sweat. 19 And when *having done Officiating* they go forth into the outer Court, even into the outer Court *that belongs* to the People *to assemble in at publick Service, &c.* they shall put off their Garments wherein they ministred, and lay them in the holy Chambers, and they shall put on other *common* Garments, and *this* they shall *do that they may* not sanctify (*s*) *or convey Holiness to the Garments of* the *common* People, with *or by* their *holy* Garments *touching the Garments of the People*. 20 Neither shall they shave their Heads *as do the Heathen Priests*, nor (*t*) suffer their Locks to grow long, they shall only poll *or cut the Hair of* their Heads. 21 Neither shall any Priest drink Wine, when they enter into the inner Court. 22 Neither shall they take for their Wives a Widow, or her that is put away: but they shall take Maidens of the Seed of the House of Israel, or a Widow that had a Priest before. 23 And they shall teach my People the Difference between the Holy and Profane, and cause them to discern between the Unclean and the Clean. 24 And in *Cases of* Controversy they shall stand in Judgment, *i. e. shall be Judges*, and they shall judge it, *viz. the Controversy* according to my Judgments *or Rules laid down in my Law*: and they shall keep my Laws and my Statutes in all mine Assemblies, and they shall hallow my Sabbaths. 25 And they shall come at no dead Person to defile themselves: but for Father or for Mother, or for Son or for Daughter, for Brother or for Sister that hath had no Husband, they may defile themselves *by coming to them when dead*. 26 And after he is cleans'd *from the said Defilement, as is prescrib'd Numb.* 19. 11 *&c.* they shall reckon unto him seven days *more before he go's into the Sanctuary*. 27 And in the day that he goeth into the Sanctuary, unto the inner Court to minister in the Sanctuary, he shall offer his Sin-offering *on account of the foresaid Defilement*, says the Lord God. 28 And it, *viz. the Sin-offering and other Offerings, as v.* 29. shall be unto them for an Inheritance *or Maintenance*: *even* I am, *i. e. what I allow the Priests out of the Offerings made to me, shall be* their Inheritance *or a very good Maintenance for them*: and *therefore* ye shall give them no Possession *or Estates besides* in Israel: I am, *i. e. what I allow*

(*s*) See Exod. 29. 37. and 30. 29. (*t*) Agreeable to Levit. 21. 5 and 10.

them

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them for my Service is their Poſſeſſion *and a plentiful one.* 29 *For* they ſhall eat *ſuch Parts as I have aſſign'd them, of* the Bread-offering, and the Sin-offering, and the Treſpaſs-offering; and every dedicate Thing in Iſrael ſhall be theirs. 30 And the firſt of all the Firſt-fruits of all Things, and every Oblation of all of every ſort of your Oblations ſhall be the Prieſts: ye ſhall alſo give unto the Prieſt the firſt of your Dough, that he may cauſe the Bleſſing to reſt in thine Houſe. 31 The Prieſts ſhall not eat of any Thing that is dead of it ſelf, or torn, whether it be Fowl or Beaſt.

XXIX. Of the *Holy Portion* of the Land.

Chap. XLV. Moreover, when ye ſhall divide by lot the Land for Inheritance, ye ſhall offer, *i. e. ſet out as* an Oblation unto the Lord, *which ſhall therefore be eſteem'd* an holy Portion of the Land: the Length *thereof* ſhall be the Length of five and twenty thouſand (*tt*) Reeds, and the Breadth ſhall be ten thouſand. This *Portion of Land* ſhall be *eſteem'd* Holy in all the Borders thereof round about. 2 Of this there ſhall be *ſet out* for the Sanctuary, *i. e. Temple and its Precincts* (*as is*

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(*tt*) I have above in note (*n*) on Chap. 40. 5. obſerv'd, that the *Cubit* mention'd in this Viſion is generally reckon'd to be equal to *a Foot and half* of our Meaſure. According to which the *meaſuring Reed* uſed in this Viſion being equal to *ſix Cubits*, (as Chap. 40. 5.) it muſt be juſt equal to *nine Feet* of ours. Whence it follows, that 25000 Reeds, which was the Length of the holy Portion, as is here ſaid, is equal to 225000 Feet of ours. For $25000 \times 9 = 225000$. And 5280 of our Feet making a *Statute Mile*, it follows that the Length of the holy Portion is equal to near 43 of our Statute Miles. For $5280) 225000 (42\frac{3240}{5280}$. The Breadth of the holy Portion being 10000 Reeds, it follows that the ſaid Breadth is equal to 90000 of our Feet; and ſo to 17 of our Statute Miles, and a little more. For $5280) 90000 (17\frac{240}{5280}$. So that I ſee no good Reaſon to find fault with our Tranſlators for underſtanding the Length and Breadth of the holy Portion to be meaſur'd by the *Reed* mention'd in this Viſion. For ſuppoſing the holy Land to be *ſixty Miles* from *Joppa* to *Jordan*, as St *Jerom* reckons it, there will be *ſeventeen Miles* left thereof, taking out the 43 Miles, which is the Length of the holy Portion the ſame Way, or from the Weſt where *Joppa* ſtands, to the Eaſt where runs *Jordan*. The Reaſon doubtleſs which induced our Tranſlators to underſtand the Meaſures aſſign'd to the *holy Portion* of the *Reed* and not of the *Cubit*, was this: becauſe in v. 2. there are given again the Dimenſions of the Precincts of the Temple, which were afore given Chap. 42. 16 — 20. Where each ſide of the ſaid Precincts is *expreſly* ſaid to have been meaſur'd by the *Reed*, and to have been *five hundred Reeds* long. Wherefore when the Meaſure of the ſame Precincts was repeated here v. 2. tho' *Reeds* are not expreſs'd, yet it was but reaſonable for to underſtand the Meaſure of *Reeds*; agreeably to what had been expreſly ſaid Chap. 42. 16 &c. And I have afore obſerv'd in note (*k*) on Chap. 42. 20. that the Suppoſition of the Precincts of the Temple being a Square of *five hundred Reeds* carries in it nothing improbable. And I am never for ſuppoſing the *preſent Hebrew* Text to be *faulty*, but when there is good Proof or Neceſſity for it.

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afore particularly mention'd Chap. 42. 20.) five hundred Reeds in length with five hundred in Breadth, *and ſo the Precincts of the Temple ſhall be a* Square round about *or on each ſide.* And fifty Cubits *ſhall be allow'd or ſet out* round about for the Suburbs thereof *or a void Space round about it.* 3 And of *or by* this Meaſure *or meaſuring Reed which I have in my hand, and have uſed ſo often in the forementiond Particulars that have been meaſur'd,* ſhalt thou *order them to* meaſure the Length of five and twenty thouſand, and the Breadth of ten thouſand: and in it ſhall be the Sanctuary *or Temple,* and this *part of the holy Portion wherein the Temple ſtands,* ſhall be *eſteem'd* the Moſt holy Place *or part of the holy Portion.* 4 *The part of* the holy Portion of the Land, *which ſhall be next to the Moſt holy Part thereof, or to the Precincts of the Temple,* ſhall be for the Prieſts the Miniſters of the Sanctuary, which ſhall come near to miniſter unto the Lord; and it *or therein* ſhall be a Place for their Houſes, even as *the Square of five hundred Reeds, mention'd v.* 2. *ſhall be* an holy Place for the Sanctuary *or Temple, the ſaid Sanctuary being according to Chap.* 48. 10. *to ſtand in the very middle of that Part of the holy Portion, which was to be aſſign'd to the Prieſts. But between the Precincts of the Sanctuary or Temple, and the Place allotted for the Houſes of the Prieſts, there ſhall be a Suburb or Space of fifty Cubits round about* (*as v.* 2.) *left void or Free from any Buildings.* 5 And *another part of* (*u*) the *holy Portion, which ſhall be* (*as is ſaid v.* 1.) five and twenty thouſand *Reeds* of Length, and ten thouſand of Breadth, ſhall alſo the

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(*u*) Some underſtand this of *another* holy Portion of 25000 in Length, and 10000 in Breadth, *quite diſtinct* from the holy Portion of the ſame Meaſure mention'd v. 1. But there is no good Ground for ſuppoſing any ſuch thing, there being mention no where made but of *one* holy Portion, and that of 25000 in Length, and 10000 in Breadth. And to prevent us from running into ſuch a Miſtake, the ſame that is ſaid here from v. 1. to 5. incluſively, being repeated again Chap. 48. 8 — 13. after it is there ſaid, that the *Temple,* and *Prieſts* and *Levites* were to have their Situation or Shares within the holy Portion; it is *expreſly* added v. 13. after the mention there made of the *Levites* Share, that *all the Length ſhall be five and twenty thouſand, and the Breadth ten thouſand.* For repeating whereof in the ſaid Place, I think, a better Reaſon can't be given, than this, viz. that it was to denote that the *twenty five thouſand and ten thouſand* juſt mention'd in reſpect of the *Levites,* was *not* to be underſtood as *diſtinct* from the *twenty five thouſand and ten thouſand* mention'd in reſpect of the *Sanctuary* or *Temple,* and of the *Prieſts*; but that *ALL* ſpoken of the Temple, Prieſts and Levites, was to be underſtood of *one* and the *ſame holy Portion,* that was to be 25000 in Length, and 10000 in Breadth. As for the Reaſon alledg'd for underſtanding the *Levites* Portion to be *diſtinct* from that of the Temple and Prieſts, it is not, I think, well grounded. Foraſmuch as the *ten thouſand in Breadth,* which is ſaid would be otherwiſe wanting to make up the exact Square of 25000, which was the Meaſure of the *whole Oblation*; that *ten thouſand* was

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common Levites, *that are* the *Under*-miniſters of the Houſe *or Temple*, have for themſelves, for a Poſſeſſion, *namely* for *to build therein* twenty Colleges *or the like, for to dwell in.* 6 And ye ſhall appoint the Poſſeſſion of the City, five thouſand *Reeds* broad, and five and twenty thouſand long, over againſt, *i. e. along the South ſide of* the Oblation of the holy Portion *What is not taken up in Buildings, of the ſaid Poſſeſſion aſſign'd to the City, the Increaſe or Product of* it ſhall be for *Food unto them that ſerve the City,* (*as Chap.* 48. 18, 19.) *and they that ſerve the City, ſhall be out of* the whole Houſe *or all the Lay Tribes* of Iſrael. 7 And a Portion ſhall be for the Prince on the one ſide and on the other ſide of the Oblation of the holy Portion, and of the Poſſeſſion of the City, *both being taken together, viz. one part of the Princes Portion ſhall be Northward* (*w*) before *or along* the Oblation of the holy Portion, and *the other part of the Princes Portion ſhall be Southward* before *or along*

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to be the *Princes Portion*, according to the *literal*, and ſo *more genuine* Signification of ſeveral Texts, as will be obſerv'd in the following Notes, eſpecially in note (*m*) on Chap. 48. 20. It only remains here to obſerve, that what our Tranſlators render in this Verſe *Chambers*, may be more fitly render'd *Colleges*, which the Hebrew word will very well bear; and is neceſſary to be ſo underſtood here, *twenty Chambers* being uncapable to receive the great Number of Levites that were to dwell there.

(*w*) That the Princes Portion was to ly on the *North* and *South ſide* of the holy Portion and of the Poſſeſſion of the City, is denoted as plain as Words can well make it, by what immediately follows, viz. *from the Weſt ſide Weſtward, and from the Eaſt ſide Eaſtward*: *even the Length* (of each part of the Princes Portion) *ſhall be over againſt one of the* other *Portions*, viz. either the holy Portion or the Portion of the City, *FROM the Weſt-border TO the Eaſt-border.* Now if the Length of the Princes Portion was to be *From Weſt to Eaſt*, and was to join on to the other Portions, then it neceſſarily follows, that the Princes Portion was to ly partly on the *North ſide* of the holy Portion, and partly on the *South ſide* of the City Portion, as is ſhewn in the Draught at the end of note (*m*) on Chap. 48. 20. Hence ſuch as would have the Princes Portion to run along, not on the *North* and *South ſides*, but on the *Eaſt* and *Weſt ſides*, are forced to put a *very different* Meaning from the literal and common one on this Expreſſion, *From the Weſt-border Unto the Eaſt-border*; making it to ſignify *both On the Weſt-border and on the Eaſt-border*, and juſtifying ſuch their Expoſition from that Expreſſion, *From Small to Great*, being uſed as equivalent to *both Small and Great.* But it ought to be conſider'd, that altho' theſe Expreſſions, *From Weſt to Eaſt*, and *from Small to Great*, do agree as to their Verbal Form, yet they differ very much as to the Subject matter of them. Which *Difference* of the Subject matter will not allow the Expreſſion *From Weſt to Eaſt*, to be equivalent to *both on Weſt and Eaſt*, tho' the Expreſſion *From Small to Great*, be equivalent to *both Small and Great.* When we ſay, *From Small to Great*, we ſuppoſe *all the Kind* of What we are ſpeaking of, to be comprehended under the two names of *Small* and *Great*; and conſequently that there is *no Medium* between them, *nothing* of what we ſpeak of *but that is either Small* or *Great.* So that to ſay,

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the Poſſeſſion of the City, *each part of the Princes Portion extending* from the Weſt ſide Weſtward, and from the Eaſt ſide Eaſtward; even the Length *of each part of the Princes Portion* ſhall be over againſt *or run along the ſide of* one *or each* of the *other* Portions, *i. e. the holy and City Portions*, from the Weſt-border to the Eaſt-border *of the holy and City Portions*. 8 Of *or in* Land ſhall be his, *viz. the Princes* Poſſeſſion *or Revenues* in Iſrael, and my Princes ſhall no more oppreſs my People *by laying any Taxes on them, or any other way*; and the reſt of the Land, *beſides the Oblation before mention'd, or the Portion of the Land which was to be offer'd or ſet out for the Temple or Sanctuary, and the Prieſts and Levites, and the City, and the Prince*, ſhall they give *or equally divide* to the *reſt of the* Houſe of Iſrael according to their Tribes: *as is more fully ſpoken of or deſcrib'd from Chap.* 47. 13. *to the end of this Book.*

XXX. *Rules* chiefly concerning *Sacrifices*, and the *Manner* of the *Prince's* and *People's* Coming into the *Temple*, &c.

9 Thus ſaith the Lord God, Let it, *viz. the large Portion or Poſſeſſion I have afore aſſign'd you, and the Revenues thence ariſing*, ſuffice you, O Princes of Iſrael; *ſo as for the future to* remove *all* Violence and Spoil *of others*, and *to* execute Judgment and Juſtice, *i. e. ſtrict or impartial Juſtice, and to* take away your Exactions from my People, ſaith the Lord God. 10 Ye ſhall *all* have juſt Balances, and a juſt Ephah *for dry Meaſure*, and a juſt Bath *for liquid Meaſure*. 11 The Ephah and the Bath ſhall be of one Meaſure, that the Bath may contain the tenth part of an Homer, and the Ephah the tenth part of an Homer: the Meaſure thereof ſhall be after the Homer. 12 And the Shekel ſhall be twenty Gerahs *in Weight*: *and whereas there are three Sorts of Mony or Coin commonly uſed among you, viz. one ſort of* twenty Shekels *apiece*, *another of* five and twenty Shekels, *and the third of* fifteen

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From Small to Great, is the ſame as to ſay *all* of what we are ſpeaking of, *whether Small or Great*, or *both Small and Great*. But when we ſay, *from Weſt to Eaſt*, we do not ſuppoſe *all the Quarters* of the World to be comprehended under the names of *Weſt* and *Eaſt*; or that there is *no Medium* or *Diſtance* between *Weſt* and *Eaſt*. But on the contrary by the Expreſſion *from Weſt to Eaſt*, we more peculiarly ſignify the *Medium* or *Diſtance from Eaſt to Weſt*, or *between Weſt and Eaſt*: So that the Expreſſion *from Weſt to Eaſt*, can with no tolerable Propriety of Speech, or Agreement to the Nature of the Things ſpoken of, be ſuppos'd to ſignify *both on the Weſt and on the Eaſt*; when it properly and naturally ſignifies *the diſtance between Weſt and Eaſt*, and ſo the *North* or *South ſide*. From what has been ſaid, it ſufficiently appears, that the taking the Expreſſion *from Weſt to Eaſt*, to be equivalent to *both Weſt and Eaſt*, can by no means be *truly juſtify'd* from the Expreſſion *from ſmall to Great*, being equivalent to *both Small and Great*. Nor is there any real or juſt Occaſion for taking the Expreſſion *from Weſt to Eaſt*, here in any other than the common or plain literal Signification of it. Of which ſee more in note (*m*) on Chap. 48. 20.

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Shekels, *one of all theſe put together, and ſo making together threeſcore Shekels*, ſhall be your Maneh *or Pound in Mony*. 13 This is the Oblation that ye ſhall offer *to me at my Temple for the Service thereof, viz.* the ſixth part of an Ephah of an Homer of Wheat, and ye ſhall give the ſixth part of an Ephah of an Homer of Barley. 14 Concerning the Ordinance of Oil, the Bath *is the proper Meaſure* of Oil *as of other Liquids*; *and* ye ſhall offer the tenth part of a Bath out of a Cor, *i. e. every one that has a Cor of Oil, ſhall out of it give the tenth part of a Bath toward the daily Oblation, and ſo on proportionably*: which *Cor aforemention'd* is *the ſame Meaſure as* an Homer, *viz. a Meaſure containing the quantity* of ten Baths: for ten Baths are *or make* an Homer: 15 and one Lamb *or Kid ſhall every one give* out of the Flock *he has, viz. one Lamb* out of *every* two hundred, out of the fat Paſtures of Iſrael, *i. e. the ſaid Lambs ſhall be fat, and therefore bred or ſuckled by an Ewe that is kept in good Paſture*: *the foremention'd Particulars of Wheat, Barley and Oil, ſhall be* for a Bread-offering; and *the Lamb &c.* for a Burnt-offering, and *or even* for Peace-offerings, to make Reconciliation for them, ſaith the Lord God. 16 All the People of the Land ſhall give this Oblation for the Prince in Iſrael *as well as for themſelves*. 17 And it ſhall be the Princes part to give Burnt-offerings, and Bread-offerings, and Drink-offerings, in the Feaſts, and in the New-moons, and in the Sabbaths, in all Solemnities of the Houſe of Iſrael: he ſhall prepare *or provide* the Sin-offering, and the Bread-offering, and the Burnt-offering, and the Peace-offerings, to make Reconciliation for the Houſe of Iſrael. 18 Thus ſaith the Lord God, In the firſt Month, in the firſt day of the Month, thou ſhalt *direct them to* take a young Bullock without Blemiſh, and cleanſe the Sanctuary *from any Defilement it may contract, by any ones coming into it while under any legal Pollution*. 19 And the Prieſt ſhall take of the Blood of the Sin-offering, and put it upon the Poſts of the Houſe, and upon the four *Horns in the four* Corners of the *upper* Settle *or Inbenching* of the Altar *of Burnt-offering*, and on the Poſts of the Gate of the inner Court. 20 And ſo thou ſhalt *order the Prieſts to* do the ſeventh of the *ſame or firſt* (*as v.* 18.) month, for every one that errs, *i. e. tranſgreſſes the Law*, even for him that is ſimple, *i. e. that ſo errs or tranſgreſſes only out of Simplicity, i. e. Ignorance or Inadvertency or the like*: ſo ſhall ye reconcile *or cleanſe* (*as v.* 18.) the Houſe. 21 In the firſt month, in the fourteenth day of the month, ye ſhall have the Paſſover, a Feaſt of ſeven days, unleaven'd Bread ſhall be eaten. 22 And upon that day ſhall the Prince prepare *or provide* for himſelf, and for all the People of the Land, a Bullock for a Sin-offering. 23 And ſeven days of the Feaſt he ſhall prepare a Burnt-offering to the Lord, ſeven Bullocks, and ſeven Rams without Blemiſh, daily the ſeven days, and a Kid of the Goats daily for a Sin-offering.

24 And

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24 And he ſhall prepare a Bread-offering of an Ephah for a Bullock, and an Ephah for a Ram, and an Hin of Oil for an Ephah. 25 In the ſeventh month, in the fifteenth day of the month ſhall he do the like in the Feaſt of the ſeven days, according to the Sin-offering, according to the Burnt-offering, and according to the Bread-offering, and according to the Oil. Chap. XLVI. Thus ſaith the Lord God, The Gate of the inner Court that looketh toward the Eaſt, ſhall be ſhut the ſix Working-days: but on the Sabbath it ſhall be open'd, and in the day of the New-moon it ſhall be open'd. 2 And the Prince ſhall enter *juſt into the ſaid inner Court* by the Way of the Porch of that Gate from without *or out of the outer Court*, and ſhall ſtand by the Poſt *or Pillar* of the *ſaid* Gate, *even juſt within it*; and the Prieſts ſhall prepare his Burnt-offering, and his Peace-offerings, and he ſhall worſhip, *i. e. attend and perform his Part of publick Divine Service in his Seat or Place* at *the ſaid Pillar*, *which ſhall be by or juſt within* the *inner* Threſhold of the *ſaid* Gate *on* (*x*) *the Right or North ſide of the Gate*: then, *when Divine Service is over*, he ſhall go forth *by the ſame Eaſt Gate*, but the Gate ſhall not be ſhut until the Evening. 3 Likewiſe the People of the Land ſhall worſhip at the Door of this Gate, *being themſelves in the outer Court without the ſaid Gate, but placing themſelves ſo as to look thro' the ſaid Gate into the inner Court, and ſo to ſee what is there done, and to ſee the Door of the Temple it ſelf, and ſo ſhall worſhip* before (*y*) the Lord, in the Sabbaths, and in the New-moons. 4 And the Burnt-offering that the Prince ſhall offer unto the Lord in the Sabbath-day, ſhall be ſix Lambs without blemiſh, and a Ram without blemiſh. 5 And the Bread-offering ſhall be an Ephah for a Ram, and the Bread-offering for the Lambs as he ſhall be able to give, and an Hin of Oil to an Ephah. 6 And in the day of the New-moon it ſhall be a young Bullock without blemiſh, and ſix Lambs, and a Ram; they ſhall be without blemiſh. 7 And he ſhall prepare a Bread-offering, an Ephah for a Bullock, and an Ephah for a Ram: and for the Lambs according as his hand ſhall attain unto, *i. e. as he ſhall be able to give*, and an Hin of Oil to an Ephah. 8 And when the Prince ſhall enter, he ſhall go in by the Way of the Porch of that, *viz. the Eaſt* Gate, and he ſhall go forth by the Way thereof. 9 But when the People of the Land ſhall come before the Lord, in the ſolemn Feaſts, he that entreth in by the Way of the North Gate to wor-

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(*x*) The King's Seat was juſt within the Gatehouſe, that led out of the Eaſt part of the outer Court into the inner Court, as is repreſented in my particular Draught of the ſeparate Place and inner Court.

(*y*) So generally all along the Old Teſt. *to worſhip before the Lord*, is more peculiarly *to worſhip before the Door of the Temple*; which Door of the Temple faced directly the Eaſt Gatehouſe of the inner Court.

ſhip,

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ſhip, ſhall go out by the Way of the South Gate; and he that entreth by the Way of the South Gate, ſhall go forth by the Way of the North Gate: he ſhall not return by the Way of the Gate whereby he came in, but ſhall (z) go forth over againſt it. 10 And the Prince *thus* in the midſt of them, *i. e. thro' the Eaſt Gate of the outer Court, which is in the midſt between the North and South Gates of the outer Court thro' which the People are to enter*, when they go in, ſhall go in; and when they go forth, ſhall go forth; *both Prince and People attending the publick Divine Service from the very Beginning to the very Ending thereof.* 11 And in the Feaſts, and in the *other* Solemnities *beſides the Sabbaths and New-moons aforementton'd*, the Bread-offering ſhall be an Ephah to a Bullock, and an Ephah to a Ram, and to the Lambs as he is able to give, and an Hin of Oil to an Ephah. 12 Now when the Prince ſhall prepare a voluntary Burnt-offering or Peace-offerings, voluntarily unto the Lord, one ſhall then open him the Gate that looketh toward the Eaſt, and he ſhall prepare his Burnt-offering, and his Peace-offerings, as he did on the Sabbath-day: then he ſhall go forth, and after his going forth, one ſhall ſhut the Gate *preſently, it ſhall not ſtand open till Evening, (according to v. 1, 2.) as on the Sabbath, and New-moons, and other ſet Feaſts or ſolemn Times.* 13 Thou ſhalt *direct them to* daily prepare a Burnt-offering unto the Lord, of a Lamb of the firſt Year without blemiſh; thou ſhalt *command them to* prepare it every Morning, *and ſo likewiſe Evenings, (as Numb. 28. 3, 4.)* 14 And thou ſhalt *command them to* prepare a Bread-offering for it every Morning, the ſixth part of an Ephah, and the third part of an Hin of Oil, to temper with the fine Flour; a Bread-offering continually, by a perpetual Ordinance unto the Lord. 15 Thus ſhall they prepare the Lamb, and the Bread-offering, and the Oil, every Morning, for a continual Burnt-offering.

XXXI. Concerning *Inheriting* any part of the *Princes* Portion.

16 Thus ſaith the Lord God, If the Prince give a Gift unto any of his Sons, the Inheritance thereof ſhall be his Sons, it ſhall be their Poſſeſſion by Inheritance, *i. e. for ever, ſo as to deſcend to the Children of the ſaid Sons, and not to return to the Prince, unleſs in defect of ſuch*

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(z) The Reaſon of this was probably, that no one might *turn his Back* toward the Temple, and ſo as it were toward GOD himſelf, who in a ſpecial Manner reſided therein. And hence it is probable alſo, that the King, when he went out of the inner Court thro' the Eaſt Gatehouſe thereof, went *Backward* or *with his Face toward the Temple*, 'till he was come into the outer Court. Likewiſe the Prieſts probably *never turn'd their Backs toward the Temple*, while they were officiating in the inner Court. And this further ſhews or confirms the Reaſon above mention'd in note (q) on Chap. 43. 17. why the Aſcent to the Altar was to be on the Eaſt ſide by GOD's Appointment.

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Children or Heirs of his Sons. 17 But if he give a Gift of his Inheritance to one of his Servants, then it ſhall be his, *viz. the ſaid Servant's on his Heirs only* to the year of Liberty, *i. e. to the next Jubilee*: after, it ſhall return to the Prince: (*a*) without fail his Inheritance, *viz. any ſuch part of the Princes Inheritance given by the Prince to a Servant, after the foreſaid time ſhall return to the ſaid Prince if living*; *or if dead*, ſhall be his Sons *or Succeſſors* for them *or inſtead of the Sons of the ſaid Servant. And as hereby Care is taken, that none of the Princes Inheritance or Portion ſhall be alienated from the Prince or his Family, ſo* 18 moreover, the Prince ſhall not take *any* of the Peoples Inheritance *or Portions*, by Oppreſſion to thruſt them out of their Poſſeſſion; but he ſhall give his Sons Inheritance out of his own Poſſeſſion *or Portion*; that my People, *being thus depriv'd of their Right*, be not ſcatter'd any Man *of them* from his Poſſeſſion, *and forced to ſeek an Habitation elſewhere.*

XXXII. The *Places* for *Boiling* & *Baking* the Offerings or Sacrifices.

19 After, he, *viz. the Angel that had all along been with me in this Viſion hitherto*, brought me thro' the Entry, which was at the ſide of the *South* Gate *of the inner Court*, into the holy Chambers of the Prieſts, which look'd toward the (*b*) North; *and then in like manner he brought me thro' the Entry on the ſide of the South Gate into the Chambers of the Prieſts, which look'd Southward*; and behold, there was a Place on the two Sides, *or at the end of the North-chambers, and at the end of the South-chambers, into which the Buildings on the South ſide of the inner Court were divided*, Weſtward. 20 Then ſaid he unto me, This is the Place where the Prieſts ſhall boil the Treſpaſs-offering and the Sin-offering, where they ſhall bake the Bread-offering: that they bear them not out into the outer Court, to (*c*) ſanctify the People. 21 Then he brought me forth into the outer Court *or Court of the People*, and cauſed me to paſs by the four Corners of the Court, and behold, in every Corner of the Court there was a Court. 22 In the four Corners of the Court there were Courts join'd, *i. e. the two Outſides of which Courts were made by the Walls of the ſaid Court of the People, which join'd or met together in an Angle in each of the ſaid little or corner Courts*; *each of which was* of forty Cubits long, and thirty broad: theſe four Corners were of one Meaſure. 23 And there was a Row of Building round about in them, round about them four, and it was made with Boiling-places under the Rows round about. 24 Then ſaid he unto me, Theſe are the Places of them that boil, *even* where the *Under*-miniſters of the Houſe *or com-*

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(*a*) So the Hebrew particle *may be* render'd, and *ought* I think here, to make what is ſaid agreeable to the Context. (*b*) See Chap. 40. 44, 45, 46.

(*c*) Compare Chap. 44. 19.

mon

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mon Levites ſhall boil the Sacrifice of the People, *i. e. ſuch Parts of the ſaid Sacrifices as were to be eaten by the People themſelves.*

XXXIII. A *myſtical Repreſentation* of the *Spreading* and *Benefit* of the *Goſpel* by *Waters* iſſuing out from the Temple.

Chap. XLVII. Afterward he brought me again *into the inner Court, even* to the Door of the Houſe *or Temple*, and behold, (*d*) Waters iſſued out from under the Threſhold of the Houſe Eaſtward: for the Forefront of the Houſe ſtood toward the Eaſt, and the Waters came down from under from the right Side of the Houſe, at the South ſide of the Altar *of Burnt-offerings.* 2 Then brought he me out *of the inner Court* the Way of the Gate Northward, *i. e. thro' the North Gate or Gatehouſe of the inner Court*, and led me about the Way *which was* without *the North ſide of the inner and outer Court, till he brought me at laſt* unto the outer *or outermoſt* Gate *of all the Precincts of the Temple, even to that outermoſt Gate which is* by the Way that looks Eaſtward, *i. e. unto the outermoſt Eaſt Gate of all the Precincts of the Temple.* 3 And when (*e*) the Man that had the Line in his hand, went forth Eaſtward *from the foreſaid outermoſt Gate of all the Precincts of the Temple*, he meaſur'd a thouſand Cubits *from the Diſtance of the ſaid Gate*, and *there* he brought me thro' the Waters; and the Waters were *there* to the Ankles. 4 Again he meaſur'd a thouſand *Cubits further*, and *there again* brought me thro' the Waters; and *there* the Waters were to the Knees: again he meaſur'd a thouſand *Cubits further*, and *there again* brought me thro' *the Waters*; and *there* the Waters were to the Loins *of me.* 5 Afterward he meaſur'd a thouſand *Cubits ſtill further*, and *there* it was a River *ſo deep* that I could not paſs over *it*: for the Waters were riſen *there to ſuch an Height, that they were become* Waters *deep enough* to ſwim in, a River that could not be paſs'd over *on Foot or without Swimming. After which we went from the ſaid River for ſome time to another place.* 6 And *there* he ſaid unto me, Son of Man, haſt thou ſeen this? *i. e. remember and conſider well this Particular of the Viſion, which thou haſt laſt ſeen, viz. concerning the Waters mention'd v. 1—5. foraſmuch as they contain in them a moſt remarkable Myſtical Repreſentation, viz. the Spreading of the Goſpel over the World, and the great Benefit of eternal Salvation, which all true Believers ſhall obtain thereby, as is further repreſented by what follows, viz* then he brought me, and cauſed me to return to the Brink of the River. 7 Now when I had return'd, behold, at the Bank of the River were very many (*f*) Trees

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(*d*) Compare Joel 3. 18. Zech. 14 8. Revel. 22. 1. Whereas the *South ſide* is call'd in this Verſe *the Right ſide*, it is ſo in reſpect of the *Courſe of the Water* from the *Houſe* or Temple to the *Altar* of Burnt-offerings, and ſo from *Weſt* to *Eaſt*; in which reſpect the *South ſide* is the *Right ſide.*

(*e*) See Chap. 40. 3. (*f*) This refers to the Trees in Paradiſe, eſpecially to the Tree of Life, and is agreeable to Revel. 22. 2.

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on the one ſide and on the other. 8 Then ſaid he unto me, Theſe Waters iſſue out toward the Eaſt-country, and go down into the Deſert *or South Countries*, and go into the Sea *or* (g) *Weſt-countries, and likewiſe into the North-countries, and ſo into all Parts of the World*: which being brought forth into the Sea *or Weſtern parts of the World in reſpect of Jeruſalem, which ſeems particularly to be here mention'd, becauſe Chriſtianity ſhould be receiv'd and flouriſh moſt in the ſaid Weſtern Parts*, the Waters ſhall be heal'd, *i. e. all that live in the ſaid Weſtern Parts and embrace the Goſpel truly or ſo as to live accordingly ſhall be heal'd or ſav'd, as is explain'd by what follows*: 9 even it ſhall come to paſs, that every thing which lives, and which moves *or ſwims in the ſaid Sea, i. e. all the foreſaid Inhabitants of the ſaid Weſtern parts*, as alſo whitherſoever *elſe* the Rivers *or Doctrin of the Goſpel* ſhall come *and be embrac'd ſincerely by them*, ſhall live *eternally*; and there ſhall be a very great Multitude of Fiſh, *eſpecially in the Great or Weſtern Sea, i. e. a great Multitude of Converts to Chriſtianity in the Weſtern parts of the World*; becauſe theſe Waters ſhall come thither, *i. e. the Goſpel ſhall be preach'd with ſpecial Succeſs in the Weſtern parts*: for they ſhall be heal'd, *i. e. converted by the Preaching thereof, and ſo ſav'd and live eternally*; and every thing *or Perſon* ſhall live *likewiſe in any other Part of the World*, whither the River comes, *i. e. where the Goſpel ſhall be preach'd and ſincerely embrac'd and follow'd.* 10 And it ſhall come to paſs, that the Fiſhers ſhall ſtand upon it, *viz. the Great or Weſtern Sea*, from En-gedi even unto En-eglaim, *i. e. from the one End thereof to the other. as En-gedi and En-eglaim ſtand at the two Ends of the Salt Sea*, (*or Aſphaltite Lake*,) they, *viz. all the Countries along the Great or Mediterranean and Weſtern Sea*, ſhall be a place to ſpread forth Nets, *i. e. the Apoſtles and other Preachers of the Goſpel, who are reſembled by our Lord to Fiſhermen, ſhall preach the Goſpel along the Countries lying on the Mediterranean Sea, and that with great Succeſs*: *for* their Fiſh ſhall be according to their Kinds, as the Fiſh of the Great *or ſaid Mediterranean* Sea, and exceeding Many, *i. e. the Converts in the ſaid Countries to Chriſtianity ſhall be for variety of Degrees and Ranks and Ways of Living and Difference of Countries &c. anſwerable to the great variety of Fiſhes in the ſaid Sea for Greatneſs and Smalneſs and Difference of Kinds in other reſpects*; *and alſo the ſaid Converts ſhall be anſwerable to the Fiſhes in the ſaid Sea for their Multitude.* 11 But the Miry places thereof, and

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(g) See v. 10. The *Sea* is frequently put in Old Teſt. for the *Weſt* or *Weſtern* parts of the World, becauſe the Great or Mediterranean Sea lay on the *Weſt* Coaſt of the Holy Land. And which was call'd the *Great* Sea, becauſe it was the Greateſt that came up to or was in the Holy Land.

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the Marſhes thereof, *i. e. ſuch as are ſo Wicked as that they will not repent on their hearing the Goſpel preach'd to them, and ſo may fitly be reſembled to Miry and Marſhy places good for nothing*, ſhall not be heal'd *or ſav'd, but* they ſhall be given to Salt, (*gg*) *or deliver'd over finally to eternal Damnation.* 12 And by (*h*) the River upon the Bank thereof on this ſide, and on that ſide, ſhall grow all Trees for Meat, whoſe Leaf ſhall not fade, neither ſhall the Fruit thereof be conſum'd: it, *viz. each Tree* ſhall bring forth new Fruit according to his Months *or Seaſon for bearing*, becauſe their Waters, *i. e. as for the Waters they are water'd with*, they iſſued out of the Sanctuary, *and ſo are moſt effectual to make the ſaid Trees fruitful*: and the Fruit thereof ſhall be for Meat, *to nouriſh thoſe that are well unto eternal Life*; and the Leaf thereof *ſhall be* for Medicine, *to heal thoſe that have any Bruiſes or Sores.*

XXXIV. Of the *Extent* and *Diviſion* of the Land.

13 Thus ſaith the Lord God, This ſhall be (*i*) the Border, whereby ye ſhall inherit the Land according to the Twelve Tribes of Iſrael: *to make up which twelve Tribes, the Deſcendents of the two Sons of* Joſeph, *viz. Ephraim and Manaſſeh, ſhall as formerly be accounted for two Tribes, and accordingly* ſhall have two Portions *in the Diviſion of the Land with the reſt of the Tribes.* 14 And ye ſhall inherit it, one as well as another, *or each Tribe having an equal Portion*: concerning which I lift up my hand *or ſwore of Old* to give it unto your Fathers *and their Children*, and *accordingly* this Land, *tho' ye are now taken Captives out of it, again* ſhall fall unto you for Inheritance. 15 And this ſhall be the Border of the Land toward the North ſide, *viz. the North-border ſhall begin Weſtward* from the Great *or Mediterranean* Sea, *and ſo ſhall paſs on thence Eaſtward*, the Way of *or to* Hethlon, *and ſo on* as Men go to Zedad; 16 *and ſo to* Hamath, Berothah *and* Sibraim, which *two laſt* are between the Border of Damaſcus, and the Border of Hamath; *and ſo on to* Hazar-hatticon, which is by *or in* the Coaſt of Hauran, *call'd in Greek Auranitis.* 17 Thus the Border ſhall be from the *Great* Sea *unto* Hazar-enan, *which is in* the Border of Damaſcus, and the North-border Northward ſhall be even the Border of Hamath, *i. e. Hamath is not to be eſteem'd a part of the Land of your Inheritance, but the Country that chiefly borders Northward on it.* And this (*v.*15,16,17.)

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(*gg*) See Judg. 9. 45. Jer. 17. 6. Zeph. 2. 9. (*h*) Compare Revel. 22. 2.

(*i*) 'Tis very likely that by the Captivities of *Iſrael* and *Judah* the Borders of their Country were in great meaſure forgotten. And 'tis pretty plain that the Borders here aſſign'd do not take in the *Country beyond Jordan*. And from the different Situations aſſign'd in Chap 48. to the ſeveral Tribes, from what they had of old, it is reaſonable to ſuppoſe, that the Diviſion laid down in Chap. 48. is chiefly, if not ſolely, to be underſtood in a *myſtical* Senſe; of which more in the following Notes.

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is the North ſide. 18 And the Eaſt ſide ye ſhall meaſure from Hauran *afore* (*v.* 16.) *mention'd, and lying in the North-eaſt Angle*, even from *the Border of* Damaſcus, *and ſo downward or Southward to Gilead*, and from Gilead *and ſo on* from the land of Iſrael *all along* by Jordan; *thus* from the *Eaſt end of the North*-border *ſhall ye meaſure* unto the Eaſt *or Salt Sea*: and this is the Eaſt ſide. 19 And the South ſide Southward *ſhall be* from Tamar, *which is otherwiſe call'd Hazezon-tamar and is by the South end of the Eaſt Sea*, to the Waters of Strife in *or by* Kadeſh, *and ſo on to the little River call'd* the River *of Egypt as parting Egypt from Paleſtine, and ſo* to the Great Sea *into which the ſaid River runs*: and this is the South ſide Southward *or all along the South.* 20 The Weſt ſide alſo ſhall be the great Sea from *the foreſaid Weſt end of* the *South*-border, *or from where the ſaid River of Egypt runs into the Sea*, 'till a Man comes *Northward* over againſt Hamath *mention'd v.* 16 *and* 17. this is the Weſt ſide. 21 And ye ſhall divide this Land *contain'd within the foreſaid Limits* unto you, according to the Tribes of Iſrael *and in the Order preſcrib'd* (*Chap.* 48.) 22 And it ſhall come to paſs, that ye ſhall divide it, *viz. every Portion of each Family of each Tribe* by Lot for an Inheritance unto you (*k*) *that be of each Tribe*, and *alſo* to the Strangers, that *being Proſelytes or Converts to my true Religion* ſojourn among you, which ſhall beget Children among you: and they ſhall be unto you as born in the Country among the Children of Iſrael, they ſhall have Inheritance with you among the Tribes of Iſrael. 23 And it ſhall come to paſs, that in what Tribe the Stranger ſojourneth, there ſhall he give him his Inheritance, ſaith the Lord God. *June 22.*

XXXV. The *Order* of the *Portions* of the *Tribes*, from *North* to *South*, & *Northward* of the *Oblation.*

Chap. XLVIII. Now theſe are the Names of the Tribes, *in the Order they ſhall have their reſpective Portions, beginning at the North ſide* from the North end, *i. e. from the Weſt end of the North ſide, which ſhall begin at the Great Sea*, (*as Chap.* 47. 15.) *and ſo go on Eaſtward* to the Coaſt of the Way of Hethlon, *and ſo on* as one goes to Hamath, *and thence to* Hazar-enan, *and in* the Border of Damaſcus: *I ſay*, Northward *from the great Sea* along the Coaſt of Hamath, *and ſo to Hazar-enan*, (for theſe are its Ends Eaſt and Weſt, *i. e. the great Sea, or which comes much to the ſame, as adjoining to the ſaid Sea, the Coaſt of Hamath and Hazar-enan in the Border of Damaſcus are, the former the Weſt end, and the latter the Eaſt end of the North ſide of your Land*: *on this North ſide*) *there ſhall be Firſt or moſt Northerly* a Portion for Dan, *extending quite croſs your Land from the Eaſt ſide thereof unto the*

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(*k*) For as to the *General Portion* of each Tribe, that was *not* to be determin'd *by Lot*, but *in the Order* expreſly preſcrib'd in the next Chapter.

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Weſt ſide thereof. 2 And by *or Southward next to* the Border of Dan, *extending likewiſe* from the Eaſt ſide *of your Land* unto the Weſt ſide *thereof, ſhall be* a Portion for Aſher. 3 And *Southward* by *or next to* the Border of Aſher, from the Eaſt ſide even unto the Weſt ſide, a Portion for Naphtali. 4 And by the Border of Naphtali, from the Eaſt ſide unto the Weſt ſide, a Portion for Manaſſeh. 5 And by the Border of Manaſſeh, from the Eaſt ſide unto the Weſt ſide, a Portion for Ephraim. 6 And by the Border of Ephraim, from the Eaſt ſide even unto the Weſt ſide, a Portion for Reuben. 7 And by the Border of Reuben, from the Eaſt ſide unto the Weſt ſide, a Portion for Judah.

XXXVI. Of the *Total Oblation* and its ſeveral *Parts*: and firſt of the *Holy Portion.*

8 And *Southward* by the Border of Judah from the Eaſt ſide unto the Weſt ſide, ſhall be the Offering which ye ſhall offer, *i. e. the Portion of Land which ye ſhall ſet out, for the ſeveral Uſes which follow from v. 9. to v. 22. incluſively: the Whole Oblation or Portion of Land thus ſet out for the ſaid Uſes ſhall be a Square* of five and twenty thouſand Reeds in Breadth, and *likewiſe* in Length *ſhall be* as one *or each* of its Parts is, *viz. five and twenty thouſand Reeds, as was to be the holy-Portion and the Portion of the City, according to Chap. 45. 1 and 6. and the Length of the Whole Oblation ſhall be reckon'd the ſame way, as is the Length of its Parts, viz.* from the Eaſt ſide unto the Weſt ſide; and the Sanctuary ſhall be in the midſt of it, *as is more particularly v. 10. explain'd.* 9 *For out of the foreſaid General Oblation of* 25000 *Reeds ſquare*, the Oblation that ye ſhall offer *more eſpecially* unto the Lord, *according to Chap. 45. 1.* ſhall be of five and twenty thouſand *Reeds* in length, and of ten thouſand in breadth. 10 And for them, even for the Prieſts (*as Chap. 45. 4.*) ſhall be this *part of the Total Oblation, whence it ſhall be call'd the* Holy Oblation, *as being ſet apart more peculiarly for the Service of God, viz. for his Sanctuary and Prieſts &c. It ſhall be* toward the North five and twenty thouſand *Reeds* in length, and toward the Weſt ten thouſand in breadth, and toward the Eaſt ten thouſand in breadth, and toward the South five and twenty thouſand in length, and the Sanctuary of the Lord ſhall be in the midſt thereof, *viz. of this holy Oblation or Portion.* 11 It ſhall be for the Prieſts that are ſanctify'd, of the Sons of Zadok, which have kept my Charge, which went not aſtray, when the Children of Iſrael went aſtray, as the Levites *comprehending Prieſts as well as Levites more properly ſo call'd*, went aſtray. 12 And this *part of the Total* Oblation of the Land, that is offer'd *more peculiarly unto the Lord for his Sanctuary and Miniſters*, ſhall be unto them, *i. e. accounted by them the* Moſt holy *Part of the Total Oblation; even ſo much of this part of the Total Oblation, or to ſpeak more ſhort, ſo much of the holy Oblation as ſhall include the Sanctuary and its more immediate Precincts, and ſo ſhall reach* to the Border of the Levites, *i. e. to the Precincts of the Dwellings of the Levites taken in general*

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general to denote Prieſts alſo, ſhall be eſteem'd Moſt holy. And all the reſt of the Portion offer'd unto the Lord ſhall be eſteem'd Holy. 13 Even over againſt, *or adjoining on the Outſide to*, the Border *or Precincts of the Dwellings* of the Prieſts, the Levites *properly ſo call'd* ſhall have *a part of the foreſaid Oblation unto the Lord, mention'd v.* 9. *and conſiſting as is there ſaid alſo of* five and twenty thouſand *Reeds* in length, and ten thouſand in breadth. *This part of the holy Oblation adjoining to the Precincts of the Prieſts Dwellings, ſhall the Levites have for their Colleges or Dwellings. The reſt of the holy Portion was to be for feeding the proper Cattle of the Prieſts and Levites.* All the Length *of what is afore from v.* 8. *to this v.* 13. *allotted to the Sanctuary, Prieſts, and Levites*, ſhall be five and twenty thouſand *Reeds*, and the Breadth ten thouſand. 14 And they, *viz. the Prieſts and Levites* ſhall not ſell *any part* of it, neither exchange, or *any ways* alienate *any part of the ſaid Portion allotted to them, which may be call'd* the Firſt-fruits of the Land; for *as much as* it is *an Oblation unto the Lord*, (*as Chap.* 45. 1. *&c.*) *and ſo* holy unto the Lord.

XXXVII. Of the Portion of the *City*.

15 Now five thouſand *Reeds* of what is left in the Breadth *of the General or Total Oblation, which Breadth is to be reckon'd on the Eaſt and Weſt ſides, as v.* 10. *and ſo* over againſt *or perpendicular to* the five and twenty thouſand *in Length, which Length is to be underſtood* (*as v.* 10.) *on the North and South ſides*, ſhall be common Ground for the City, for Dwelling, and for Suburbs, and the City ſhall be in the midſt thereof. 16 And theſe ſhall be the Meaſures thereof, *viz. of the City it ſelf*: the North ſide four thouſand and five hundred, and the South ſide four thouſand and five hundred, and on the Eaſt ſide four thouſand and five hundred, and the Weſt ſide four thouſand and five hundred. 17 And the Suburbs of the City ſhall be toward the North two hundred and fifty, and toward the South two hundred and fifty, and toward the Eaſt two hundred and fifty, and toward the Weſt two hundred and fifty. 18 And *ſo* the Reſidue *of the* 25000 *Reeds* in Length, *which ſhall be* over againſt *or along the South ſide of* the Oblation of the holy Portion, ſhall be ten thouſand *Reeds* Eaſtward, and ten thouſand Weſtward, *in reſpect of the Square or Squares allotted for the City and its Suburbs.* Thus, *or by this Situation of the Reſidue Eaſtward and Weſtward of the City and its Suburbs, it ſhall come to paſs, that* it ſhall be over againſt *or along the South ſide of* the Oblation of the holy Portion, *as is afore ſaid*; and the Increaſe thereof, *i. e. the Product of this Reſidue or Ground, which ſhall be left free from Building*, ſhall be for Food unto them that ſerve *or undergo the inferior Offices of* the City. 19 And they that ſerve the *ſaid burdenſom Offices of the* City, ſhall be out of all the *Lay* Tribes of Iſrael, *it being but reaſonable that all the ſaid Tribes ſhould bear alike their Part in the ſaid burdenſom Offices.*

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XXXVIII. Of the Portion of the *Prince*.

20 All *or the Whole of* the Oblation *mention'd afore v.* 8. *but not there ſo plainly mention'd as to its ſeveral Dimenſions*, ſhall, *to expreſs the ſaid Dimenſions more plainly here*, be five and twenty thouſand *Reeds in Length, multiply'd* by five and twenty thouſand *Reeds in Breadth*; *and ſo ſhall the Whole Oblation be exactly* (*l*) Four-ſquare. *How much of the Whole Oblation* ye ſhall offer (*m*) *for* the holy Oblation, *you have been already told as v.* 9 *&c. as alſo how much for* the Poſſeſſion of the City, *as v.* 15. 21 *All that remains now to be told you concerning the Whole Oblation is this, viz. that* the Reſidue *thereof, beſides the holy Oblation and Poſſeſſion of the City*, ſhall be for the Prince, on the one ſide and on the other of the holy Oblation and of the Poſſeſſion of the City, *i. e.*

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(*l*) The Whole Oblation is thus ſet out as a *Square*, and likewiſe the Precincts of the Temple are ſet out as a *Square*, Chap. 42. and the City *Jeruſalem* is repreſented as a *Square*, v. 16 &c. of this Chapter and Rev. 21. 16. becauſe a *Square* was eſteem'd as an Emblem of *Firmneſs* and *Strength*, and ſo of *Laſtingneſs*; all tending to denote that the *Chriſtian* Church ſhould *laſt to the very End of the World*.

(*m*) The wrong Rendring of the latter part of this Verſe has been, I ſuppoſe, the chief Occaſion of that Opinion, viz. that the *Whole Oblation* of the 25000 Reeds ſquare was divided only into the *Holy Portion*, (or between the Prieſts and Levites) and into the *City Portion*; ſo that the *Princes Portion* was *No part* of the *Whole Oblation*, but lay *without it* on the Eaſt and Weſt ſides thereof. For our common Tranſlation of the latter part of this v. 20. runs thus: *Ye ſhall offer the holy Oblation four-ſquare, with the Poſſeſſion of the City*. According to which it do's indeed plainly follow, that the *holy Oblation with the Poſſeſſion of the City* did make or take up the *Whole Oblation* of 25000 long and broad, and ſo *four-ſquare*. But it is to be obſerv'd, that our Tranſlators have *chang'd the place* of the word *four-ſquare*, from that wherein it ſtands in the Hebrew Text. For herein *four-ſquare* ſtands between, *by five and twenty thouſand*, and, *ye ſhall offer*. So that it may be refer'd, either to the former, or to the latter part of the Verſe. Our Tranſlators refer it to the latter, but then herein they differ from *all the ancient Verſions*, viz. Septuagint, Syriac, Vulgar Latin, and Arabick. In all which it is either refer'd to the former part of the Verſe, as in the Septuagint, Vulgar Latin, and Arabic Verſions; or left out, as in the Syriac, and the latter part of the Verſe ſo render'd, as is agreeable to the other old Verſions. So that the former part of this verſe runs thus in the foreſaid three old Verſions: *All the Oblation ſhall be five and twenty thouſand by five and twenty thouſand four-ſquare*. Now whether the ancient Interpreters are not moſt reaſonably to be follow'd in ſuch a Caſe, before our own or any other modern Tranſlators, I dare leave to any unprejudiced Perſon to determine. If they are, then the latter part of this verſe *will not prove*, that the *Holy and City Portions* took up the *Whole four-ſquare Oblation*, and conſequently that the *Princes Portion* was *no part* of the ſaid *four-ſquare Oblation*. On the contrary, that the *Princes Portion* was eſteem'd as *a part* of the Whole four-ſquare Oblation by the ancient Interpreters, may reaſonably be infer'd from their referring *four-ſquare* to the former part of the verſe. For hereby they ſeem ſufficiently to ſhew, that what follows in the latter part of this

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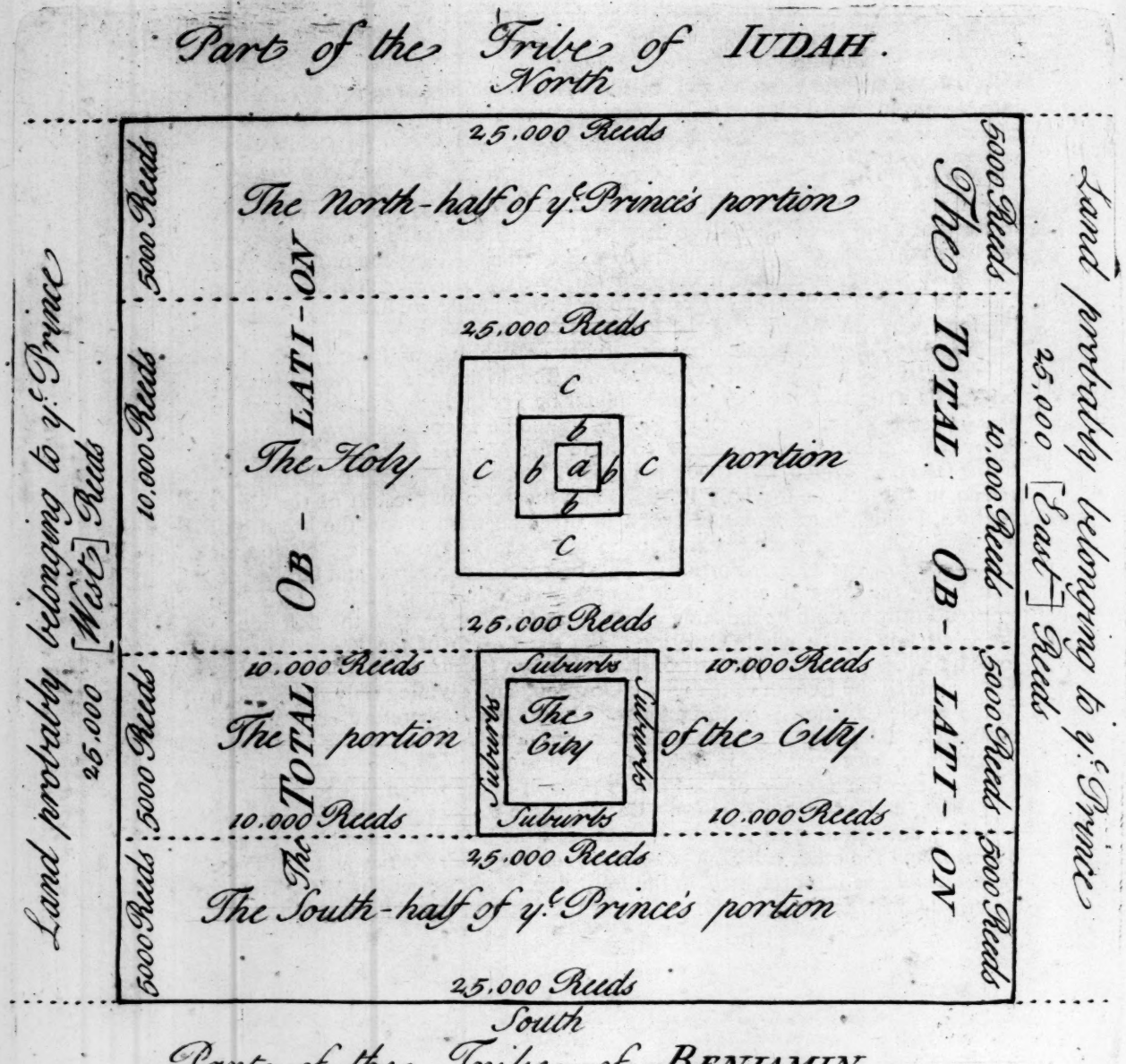
v. 20. and in the beginning of v. 21. viz. *ye ſhall offer the holy Oblation with the Poſſeſſion of the City, and the Reſidue ſhall be for the Prince*, they underſtood ſo as that the *three parts*, which made up the *whole four-ſquare Oblation*, were the *Holy*, the *City*, and the *Princes* Portion. That the Syriac Interpreter underſtood it ſo, is evident, his Verſion of v. 20. and of the beginning of v. 21. as render'd into Latin in our Polyglot Bible ſtanding thus: *Itaque tota Separatio erit vigintiquinque millia per vigintiquinque millia.* (N. B.) *UNDE, CUM Separaveritis ſeparationem Sanctuarii à poſſeſſione Urbis,* 21 *QUOD* (N. B.) *SUPERERIT, erit Rectoris Urbis.* Here *Undè* plainly denotes that the Syriac Interpreter underſtood, that the *Princes* Portion, as well as the other two, was to be taken *out of* the Whole Oblation of 25000 by 25000: namely, *when* the holy Portion and the City's Portion had been firſt taken out of the Whole Oblation, and ſet apart one from the other, then *what remain'd* of the Whole Oblation was to be for the *Princes* Portion. And hence we have a very good Reaſon, why the *Meaſure* of the Princes Portion *is no where expreſly or diſtinctly ſpecify'd*, viz. becauſe it was altogether needleſs or ſuperfluous. For it being ſaid v. 20. that the *Whole Oblation* ſhould be 25000 *ſquare*; and it being ſaid v. 9. that the *holy Portion* ſhould be 25000 *in length*, and 10000 *in breadth*; and v. 15. that the *City's Portion* ſhould be 25000 *in length*, and 5000 *in breadth*; hence it was obvious to know the *Meaſure of the Reſidue* of the *Whole Oblation*, which was to be the *Princes* Portion. Namely deducting the 10000 in breadth of the holy Portion, and the 5000 in breadth of the City's Portion, (which together make 15000 in breadth) from 25000 the breadth of the whole Oblation, there remains 10000 in breadth of the whole Oblation for the *Breadth* of the *Princes* Portion. The Breadth of the Holy and City's Portion being the ſame all along their Length, hence likewiſe the Breadth of the Princes Portion muſt be the ſame all along its Length, or from the Eaſt ſide to the Weſt ſide of the whole Oblation; and the *Length* of the *Princes* Portion muſt be 25000, as is the Length of the other two Portions; all the three Portions running the Length of the whole Oblation, and dividing only the Breadth of the whole Oblation into three Parts. On the whole therefore, as it appears moſt reaſonable, that the Princes Portion was *a part* of the whole Oblation; ſo it thence, by comparing it with the Meaſures of the *two other Parts*, clearly appears, that the *Meaſure* of the Princes Portion in the whole was to be 25000 *in Length*, and 10000 *in Breadth*. But then the Princes portion did *not ly all together*, but half of it lay Northward between the Tribe of *Judah* and the *holy Portion*, and the other half Southward between the *City's Portion* and the Tribe of *Benjamin*; as is repreſented in the following Draught; and as is ſufficiently deſcrib'd Chap. 45. 7. and v. 21 and 22 of this Chapter; of which more in the following Note.

A Draught

A Draught of the Total Oblation, and its several Parts, viz. the Holy Portion, the Possession or Portion of the City, and the Princes Portion.



(*a*) The *Precincts of the Temple*, including the *Temple* and *all its Courts* described in the General Draught thereof. (*b*) The Dwellings of the *Priests*. (*c*) The Dwellings of the *Levites*.

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on the (*n*) *North ſide of the holy Oblation, and on the South ſide of the Poſſeſſion of the City*, over againſt *or along* the five and twenty thouſand *Reeds, which ſhall be the Meaſure of each of the two foreſaid Parts* of the Oblation *on their North and South ſides*, unto the Eaſt-border *from*

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(*n*) It is well to be obſerv'd, that altho' the *Whole Oblation* was to be a *Square*, and ſo either of its two adjoining Sides might be eſteem'd its *Length* or *Breadth*, becauſe both Length and Breadth are equal in a Square; yet all along the Deſcription of the Whole Oblation the *Length* of it is reckon'd on its *North* and *South* ſides, and its *Breadth* on its *Eaſt* and *Weſt* ſides. The Reaſon whereof is this. Becauſe all the three ſeveral Parts of the Whole Oblation were to be of *equal Extent* with the whole Oblation on the N. and S. ſides, and ſo the *Length* of the ſaid Parts was to be on the ſaid ſides; whereas the three Parts of the whole Oblation were to *divide the Extent* of the whole Oblation on the E. and W. ſides into different Parcels, the Holy Portion and Princes Portion having each 10000 Reeds for its Breadth, and the Citys Portion 5000 for its Breadth. Now the *Length* of all the Parts thus lying N. and S. and their *Breadth* lying E. and W. hence to *avoid Confuſion*, the Extent of the whole Oblation on its N. and S. ſides is all along call'd its *Length*, and the Extent of the whole Oblation on its E. and W. ſides (tho' equal to that on its N. and S. ſides) is ſtyl'd its *Breadth*, becauſe the Breadth of its ſeveral Parts were on the E. and W. It is indeed ſaid by a learned Perſon, that the *Dimenſions from E. to W.* are call'd by the Name of *Breadth* v. 10. of this Chapter. But I can find no ſuch thing there. 'Tis ſaid there, that the holy Oblation ſhould be *toward the Weſt* 10000 *in Breadth, and toward the Eaſt* 10000 *in Breadth*. But *toward the W. and toward the E.* is not the ſame as *from E. to W.* but the ſame as *on the E. and on the W.* So that what is ſaid v. 10 is exactly agreeable to my foreſaid Obſervation, that the *Breadth* of the Oblation, whether *in Whole* or *in Part*, is all along reckon'd *on the E. and W. ſides*. I go on to obſerve, that whereas our Tranſlators render the middle Part of this v. 21. thus: *Over againſt the* 25000 *of the Oblation TOWARD the E. Border, and over againſt the* 25000 *TOWARD the W. Border*; inſtead of *toward* the E. and W. border it ſhould be render'd, *unto* the E. and *unto* the W. border. For the Hebrew word is in the firſt place עַד, which ſignifies *uſque ad* or *unto*; and the ſame Hebrew word ſhould be likewiſe in the ſecond place, as evidently appears from the *Chaldee* Paraphraſe of *Jonathan*, which ſtill retains in both places עַד; and alſo from the Septuagint Verſion, which in both places render the Hebrew word by ἕως; which evidently ſhews, that in both places the Greek Interpreters and Chaldee Paraphraſt read עַד in their Hebrew Copies. Now it being thus ſaid in this Verſe, that the *Princes* Portion ſhould be *over againſt the* 25000 *of the Oblation UNTO the E. border, and UNTO the W. border*; hereby it is further confirm'd, and put beyond all reaſonable doubt, that the Princes Portion was 25000 on its N. and S. ſides, foraſmuch as otherwiſe it could *not extend* over againſt the 25000 of the Oblation *all along* both ſo far as *Unto the E. border*, and alſo ſo far as *Unto the W. border*, or *from E. to W.* Whence it further follows that when it is alſo ſaid in this Verſe, that the Princes Portion was to be *on the ONE ſide and the OTHER of the holy Oblation and of the Poſſeſſion of the City*, thereby muſt be meant, that the *Whole* of the *Princes* Portion conſiſting of 25000 in Length, and of 10000

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the West-border: and *so likewise* Westward, *the Princes Portion shall be* over against *or along* the five and twenty thousand *Reeds*, *which is to be the Measure both of the holy Oblation and of the Possession of the City on their North and South sides*, unto the West-border *from the East-border. Namely the Measure of the Princes Portion here spoken of is to be understood of the Length thereof* over against *or along each of* the *other foresaid* Portions *from the West-border to the East-border*, (*as Chap.* 45. 7.) *so much of the whole Oblation shall be* for the Prince.

XXXIX. A brief *Recapitulation* or *Summary* of what is said from v. 8. to v. 22. inclusively.

Thus shall be *laid out* the holy Oblation; and the Sanctuary of the House, *i. e. the Temple and its Precincts* shall be in the midst thereof. 22 And beyond *or on the side of* the Possession of the Levites *taken to denote also Priests, and so beyond all the holy Oblation*, and beyond *or on the side of* the Possession of the City, *these two Portions, viz. the Holy and City Portions* being in the midst of that *Portion*, which is the Princes; *hence it shall come to pass, that* between the Border of Judah *Northward*, and the Border of Benjamin *Southward*, shall be *the Portion* for the Prince.

XL. The *Order* of the *Rest* of the *Tribes* lying *Southward* of the whole Oblation.

23 *Having describ'd the Total Oblation and its three Parts, which were all to ly between the Tribes of Judah and Benjamin, the Prophet now go's on to describe the Order of the Situation of the Tribes, which had not been afore mention'd.* As for the Rest of the Tribes, *Southward next to the Total Oblation*, (*o*) from the East side *of the Land* unto the West side,

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in Breadth, was *not holy altogether*, but to be divided into *two* (and most reasonably *equal*) *Parts*: one of which was to ly on the *N.* side of the *holy Oblation*, between it and the Tribe of *Judah*; and the other to ly on the S. side of the *Possession of the City*, between it and the Tribe of *Benjamin*, according to the foregoing Draught of the whole Oblation and its Parts.

(*o*) Tho' enough has been said in note (*w*) on Chap. 45. 7. to shew, how unreasonable or against all Propriety of Speech it is, to suppose this Expression, *from East to West*, to be equivalent to, *both on East and West*; yet I can't forbear making another Observation, which still further shews the great unlikeliness of the foresaid Expression being to be taken in such a Sense Chap. 45. 7. My Observation is this, that as the Expression, *from Small to Great*, do's very properly signify the same as, *both Small and Great*, for the reason mention'd in the foresaid note (*w*); so it is *always* taken in the said Sense in *all the places of Scripture* where it is used, as Gen. 19. 11. and 1 Sam. 5. 9. and 1 Kings 23. 2. and 25. 26. and 2 Chron. 15. 13. and Esther 1. 5, 20. But now this Expression, *from E. to W.* is taken no less than *twelve* times in this single Chapter, (viz. in the Description of the Situation of each of the twelve Tribes) to signify, *not on the E. and W.* but *along the Distance from* or *between E. and W.* i. e. *on the N. and S.* And I would willingly see *any one* place in Scripture, where the said Expression is as evidently taken to denote *on the E. and W.* as it is here to denote *between E. and W.* or *on the N. and South.* In describing the *Situations* of Places, nothing can more tend to breed Confusion, than to use the same Expression in different Senses, as the Expression *from E. to W.* to signify sometimes *between E.*

and

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Benjamin ſhall have a Portion. 24 And *Southward* by *or next to and along* the Border of Benjamin from the Eaſt ſide to the Weſt ſide, Simeon ſhall have a Portion. 25 And by the Border of Simeon, from the Eaſt ſide unto the Weſt ſide, Iſſachar a Portion. 26 And by the Border of Iſſachar, from the Eaſt ſide unto the Weſt ſide, Zebulun a Portion. 27 And by the Border of Zebulun, from the Eaſt ſide unto the Weſt ſide, Gad a Portion. 28 And by the Border of Gad, (*p*) *even* at the South ſide *of the Portion of Gad*, Southward *or all along the ſaid South ſide*, the *South*-border *of the Land* ſhall be (*as is afore ſaid Chap.* 47. 19.) even from Tamar unto the Waters of Strife in Kadeſh, and to the River *of Egypt, and ſo* to the Great Sea. 29 This is the Land which ye ſhall divide by Lot unto the Tribes of Iſrael for Inheritance, and theſe are their Portions, ſaith the Lord God.

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and W. and ſometimes *on E. and W.* And therefore 'tis unreaſonable to ſuppoſe, that the ſacred Pen-man ſhould not be cautious of breeding ſuch *Confuſion*, and conſequently ſhould not uſe his Terms or Expreſſions of Situation always in *one and the ſame Senſe.*

(*p*) We have now gone thro' the *Situation* of the twelve Tribes, as laid down in this Chapter. Concerning which I ſhall make ſeveral Obſervations, after I have in the firſt place obſerv'd, that as to the *Dimenſions of Land* allotted to each Tribe, they are no where *expreſly ſet down.* 'Tis poſſible, not to ſay probable, that the *Dimenſions* of each Tribe are denoted v. 8. of this Chapter, where it is ſaid, that the *Offering*, i. e. the total Oblation *ſhall be of* 25000 *in Breadth and in Length as one of the Parts.* I have writ this Paſſage without any *Points*, and *exactly* as it is in the Hebrew, becauſe it is capable of *different* Senſes, as it is *differently* pointed and render'd. If we render it as our Tranſlators have done, and point it thus, *The offering ſhall be of* 25000 *in Breadth and in Length, as one of the* OTHER *Parts*; then by the *Parts* here mention'd muſt be underſtood the *ſeveral Tribes*, foraſmuch as *No part* of the total Oblation was 25000 both in Length and Breadth; for which reaſon it might be that our Tranſlators added the word *other*, to denote that the *Parts* here ſpoken of were *Not parts* of the *total Oblation*, but the *Other parts* of the Land, or the Tribes, So that according to this Interpretation of this Place, *each Tribe* was to be of the *ſame Dimenſions* with the *whole Oblation*, viz. 25000 Reeds in length and in breadth. 'Tis true, that this can't be underſtood but in a *myſtical* Senſe, foraſmuch as I have afore obſerv'd, that 25000 Reeds is equal to near 43 of our Miles; and conſequently *each Tribe* as well as the *total Oblation*, muſt be near 43 of our Miles ſquare; and ſo there muſt be thirteen ſuch Squares in the holy Land, which is much more than the holy Land do's *really* contain: but I have alſo afore obſerv'd, that much, if not moſt, of this viſionary Deſcription is throughout to be underſtood in a *myſtical* Senſe, or relating ultimately and chiefly to the moſt happy State of the *Chriſtian* Church, which is yet to come even in this World. In which Senſe the *Equality of the parts of Land* allotted to each Tribe may well refer to that *Equality of Share*, which all true Chriſtians ſhall or do partake of in the Privileges of the Goſpel. And the *large Extent* of Land repreſented as divided among the twelve Tribes, may well denote *myſtically* the *large Extent* of

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the Chriſtian Church, eſpecially when *all the Kingdoms of the World ſhall become the Kingdoms of Chriſt.* But if the forecited Paſſage be render'd and pointed, as it is in my Paraphraſe, then it muſt be underſtood as there explain'd, and in the Notes referring thereto. And in this Caſe the only thing to be conſider'd, is this, viz. that ſince the *total Oblation* was to be but 25000 Reeds or near 43 of our Miles in length or from E. to W. and the holy Land is much longer that Way, in the Tract thereof where the total Oblation was to be ſet out, or between (about) *Joppa* and *Jordan*; *what was to become* of that *part of the ſaid Tract*, which was *not included within the total Oblation*, but muſt ly *without it*, partly E. ward and partly W. ward. Now this part of the ſaid Tract being *no where* expreſly aſſign'd to *any Tribe*, and lying without the holy Portion belonging to the *Prieſts* and *Levites*, and alſo without the Portion belonging to the City; hence, I think, it may be moſt reaſonably ſuppos'd, that, as the *Reſidue of the total Oblation*, beſides the Holy and City's Portions, is expreſly aſſign'd to the *Prince*; ſo the Part of the ſaid Tract we are ſpeaking of, or *all without* the total Oblation, and laying on the E. and W. ſides of the ſaid Oblation, between the Tribes of *Judah* and *Benjamin* to the end of the holy Land it ſelf E. ward and W. ward, did belong alſo to the *Prince*, as of *Courſe*, or foraſmuch as it was *not* aſſign'd to any other Perſon or Perſons, or Uſe. By which means the Princes Portion of or within the total *Oblation* on the N. and S. Sides, and the Princes Share in the Land lying without the total *Oblation* on the E. and W. ſides, were as a *Frontier* to the holy Portion and the Portion of the City *every Way*. This Suppoſition takes away all occaſion for two wrong Opinions, viz. *firſt*, that the Expreſſion, *From E. to W.* ſignifies the ſame (Chap 45. 7.) as, *both on E. and W.* this Interpretation being put on the ſaid Expreſſion, only to make the *Princes* Portion to be as a *Frontier* on the E. and W. to the holy Portion and City Portion. And the *Princes* Portion being thus placed here, it was neceſſary in the ſecond place wrongly to ſuppoſe, that the *Levites* had a *diſtinct* Portion in the holy Oblation from the Prieſts of 25000 long and 10000 broad, in order to make up the Square of the total Oblation, or to ſupply the place of the *Princes* Portion, which was *wrongly* taken out of the total Oblation, and placed without it on the E. and W. for a Frontier. But now according to my foremention'd Suppoſition, the Princes Share *without* the total Oblation was a Frontier to the ſaid Oblation on E. and W. and ſo there is no occaſion for taking the Princes Portion *within* the ſaid Oblation *out of* it; or for ſuppoſing *two holy Portions*, one for the Prieſts and the other for the Levites, *each* 25000 long and 10000 broad, whereas the holy Portion is all along deſcrib'd as being *in all* but 25000 long and 10000 broad.

I come now to conſider the *Order* of the *Tribes*, as mention'd in relation to their ſeveral Portions in this Chap. 48. and which is *very Different* from the *Order* wherein the Tribes were afore *ſituated*, as alſo from the *Order* wherein they are any where elſe in the Scriptures *reckon'd up*. I ſhall alſo conſider the Reaſon why there ſhould be *ſeven* Tribes on the *North ſide* of the total Oblation, and but *five* Tribes on the *South ſide* thereof.

To account then for theſe Particulars, let it be conſider'd in the *firſt* place, that in aſſigning the *Order* of the Tribes Portions here mention'd, there is plainly regard had to the *different Dignity* of the *Patriarchs* of the ſaid Tribe. Which Regard is ſhewn by placing their Tribes or Deſcendents *nearer* or *further* from the Oblation, and ſo from the *Temple*, which was within the Oblation. For the *Temple*, as it was the *moſt Holy* and ſo *moſt Honourable* place in the whole Land, on account of God's ſpecial Preſence there, ſo for this Reaſon the *Degrees of*

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Regard or *Dignity* were to be eſteem'd *Greater* or *Leſſer* according to the *greater* or *leſſer Diſtance* of the Situation of any Tribe from the Temple. As in the foreſaid *Manner*, it is reaſonably to be ſuppos'd, that *different Regard* is here had to the *different Dignity* of the Patriarchs; ſo their *different Dignity* may reaſonably be ſuppos'd to ariſe from one or more of theſe following Cauſes.

1*ſt*. From the different Dignity of their *Mothers*, ſuch Patriarchs as were born of *Jacob's* two *Wives*, being therefore *preferable* in Dignity to ſuch as were born of his *Wives Maids*. Accordingly we find the *Tribes* of the Sons of the ſaid *Wives* placed on each Side *neareſt to the Oblation* or *Temple*, and the *Tribes* of the Sons of the *Maids* placed at the *furtheſt Diſtance* on each Side. For the Sons of *Leah* Jacob's firſt Wife were according to the Order of their Birth theſe ſix, *Reuben*, *Simeon*, *Levi*, *Judah*, *Iſſachar* and *Zabulon*; and the two Sons of *Rachel* Jacob's other Wife were *Joſeph* and *Benjamin*. But as the Tribe of *Levi* one of the Sons of *Leah* was not to be one of the twelve Tribes, among whom the Reſt of the Land (beſide the Oblation) was to be divided, foraſmuch as the Tribe of *Levi* had their Portion allotted them within the holy Portion. So *Joſeph* one of the Sons of *Rachel* was to have *two Portions* in this Diviſion, according to Chap. 47. 13. as he had in the firſt Diviſion of the Land: that is, his two Sons, who according to the Order of their Birth were *Manaſſeh* and *Ephraim*, were to be reckon'd as the Heads or Patriarchs of *two Tribes* of the Twelve, among whom the Land (beſide the Oblation) was to be divided. So that the Patriarchs of the ſaid twelve Tribes were theſe, *Reuben*, *Simeon*, *Judah*, *Iſſachar* and *Zabulon*, all Sons of *Leah*; *Benjamin*, *Manaſſeh* and *Ephraim*, Sons or Deſcendents of *Rachel*; *Dan* and *Naphtali*, Sons of *Bilhah* Rachel's Maid; *Gad* and *Aſher*, Sons of *Zilpah* Leah's Maid. Of theſe we find (as I ſaid afore) the Sons of the *Wives* placed here *neareſt* to the Oblation or Temple, viz. *Judah*, *Reuben*, *Ephraim* and *Manaſſeh* neareſt on the North ſide; and *Benjamin*, *Simeon*, *Iſſachar* and *Zabulon* neareſt on the South ſide: *Naphtali*, *Aſher* and *Dan* being the furtheſt from the Temple on the North ſide, and *Gad* the furtheſt and laſt on the South ſide. But

2*ly*. Beſides the Dignity of the Patriarchs which aroſe from the Dignity of their *Mothers*, to which a great Regard is had in aſſigning the Situation of the Tribes, as plainly appears from what has been already ſaid, the Dignity of the ſaid Patriarchs was likewiſe increaſed ones above the others by ſeveral other Circumſtances, as order of *Birth*, or ſome *perſonal Worth*, or ſome *worthy Act* of a Tribe, or ſome *particular* and *eminent Favour* vouchſafed or deſign'd to a Tribe by God, or the like: on which laſt accounts the *Order of Birth* is more than once poſtpon'd or not regarded.

To proceed to particular Inſtances, and to begin with the Tribes, whoſe Situation are aſſign'd on the *North ſide* of the Temple, which being the *Right hand* ſide to ſuch as worſhip'd in the Temple, foraſmuch as they worſhip'd *looking toward the Temple*, which ſtood *Weſtward* of the Courts where they worſhip'd; hence the *North ſide* is eſteem'd as the *Side of greateſt Dignity* in the ordering of the Tribes Situation we are ſpeaking of.

Accordingly the *firſt in Dignity* or *neareſt Tribe* to the Temple on the *North* or *Right hand* ſide thereof was to be the Tribe of *Judah*, as Chap. 48. 8 &c. Now this *Primacy of Dignity* among the foreſaid twelve Tribes of the Jewiſh Laity could not be confer'd on the *Tribe of Judah*, on account of *Judah* the Patriarch of that Tribe being a *Son of Leah* the *firſt Wife* of Jacob, foraſmuch as he was not the *firſt-born* Son of that Wife, but the *fourth* Son in order of Birth. The chief Reaſon therefore, why the *Chief Dignity* in the foreſaid reſpect was

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aſſign'd to the Tribe of *Judah*, was becauſe of *that* Tribe was to be CHRIST; for which ſame Reaſon the *ſame* Tribe is mention'd *firſt* by St *John*, Rev. 7. 5.

Next to Judah on the North ſide, and ſo next in Dignity on the ſaid Side, was to be the Tribe of *Reuben*, foraſmuch as he was not only a Son of *Leah* Jacob's firſt Wife, but alſo the *firſt-born* of her Sons, and ſo of all the Children of Jacob. 'Tis true that by his *lying with Bilhah* his Father's Concubine (as Gen. 35. 22.) he forfeited the *Right of Primogeniture*, according to the Juſtice and Wiſdom of God, ſo far as that none of the Royal Family was ever to be of his Seed, according to Gen. 49. 4. yet God was pleaſed that this Sin ſhould *no further degrade* him or his Deſcendents, than that they ſhould be the *next Tribe in Dignity* on the North ſide to the Royal Tribe of Judah. On the like account we find the Tribe of *Reuben* mention'd next to the Tribe of *Judah*, Rev. 7. 5.

The two next Tribes on the North ſide to that of Reuben were the Tribes of *Ephraim* and *Manaſſes*, the two Sons of Joſeph; of which tho' *Ephraim* was the younger, yet his Tribe is here prefer'd before that of *Manaſſeh*, Ephraim's being the *third* in order from the Temple or Oblation, and Manaſſeh's the *fourth*; this Preference being given unto Ephraim in Conformity to what Jacob did to and ſaid of him, Gen. 48. 19. viz. that tho' he was the younger Brother, yet he ſhould be *greater* than his elder Brother.

The four firſt or neareſt Portions to the Temple on the North ſide being thus allotted to the Tribes of ſuch Patriarchs as were Sons of *Jacob's* Wives, viz. the two firſt Portions to the Tribes of *Judah* and *Reuben*, Sons of *Leah*; and the two next to *Ephraim* and *Manaſſeh*, Sons or Deſcendents of *Rachel*; the three remaining Portions on the North ſide are allotted to *three Sons* of Jacob's Wives Maids. Of which the firſt or neareſt to the Temple, and ſo next to the Tribe of Manaſſes, and the fifth in order from the Temple, was to be the Tribe of *Naphtali*, who was the younger Son of *Bilhah* Rachel's Maid, and might be prefer'd before *Aſher* the Son of *Zilpah* Leah's Maid, (not to mention other Reaſons) barely on account of the order of their Births. For that Naphtali was born *before* Aſher, we learn Gen. 30. 7, 8, 12, 13. But there is another and great Reaſon, why not only *Naphtali*, but alſo *Aſher* ſhould be here prefer'd before *Dan*; and that is, becauſe *Dan* was the firſt Tribe that eſtabliſh'd in it *Idolatry* for their *Publick Worſhip*, as we learn from Jud. 18. 30, 31. For which greateſt of Sins, it is obſervable, that *Dan* is not only here placed the *laſt* or *furtheſt* Tribe from the Temple on the North ſide, but alſo is *further* from the Temple than *any other* Tribe; it being the *laſt* and ſo *ſeventh* from the Temple on the North ſide, whereas there are but *five* Tribes in all on the South ſide of the Temple. And this ſuggeſts to me a not improbable Reaſon, viz. why *ſeven* Tribes ſhould be placed on the North ſide of the Temple, and but *five* Tribes on the South ſide. For it ſeeming good to the Wiſdom of God to ſet a particular *Brand* on *Dan*, for its being the *firſt* Tribe that ſet up and eſtabliſh'd *Idolatry* as the *general* and *publick Worſhip* of the Tribe; and the Divine Wiſdom ſeeing fit to ſet this Brand by this means at leaſt as well as others, viz. by aſſigning the Situation of its Portion at a *further* Diſtance from the Temple, than was the Portion of *any other* Tribe; there was *no other* way to do this, but by placing *ſeven* Tribes on that Side which *Dan* was to be on, and but *five* Tribes on the other Side. For had *ſix* Tribes been on each ſide, than *Dan* tho' the *laſt* on one ſide, yet would have been *no further* diſtant from the Temple, than the *laſt* Tribe on the other ſide; and ſo that *Diſtinction* as to Diſtance, which was deſign'd to be a *Brand* on *Dan*, and a *very proper* one for his foreſaid Sin, or forſaking the Tabernacle or Temple and ſo the true Religion, would have been

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taken away, or *no Room left for it*. This my Conjecture is, I think, not a little confirm'd by the Method made uſe of to the ſame purpoſe, Rev. 7. 5—8. For as God ſaw fit here firſt to *brand* the Tribe of *Dan*, by placing it at a *further* Diſtance from his Temple than any other Tribe; ſo God ſaw fit to *brand it more* there, by directing St *John* to *leave out quite even the very Name of Dan*, and *not ſo much as to reckon it at all* among the Tribes of Iſrael; and that on account of its foreſaid Idolatry, as the moſt learned and judicious Mr *Mede* has long ſince obſerv'd in his Latin Comments on the Revelation of St John.

Having thus conſider'd the *Situation* or *Order* of the ſeven Tribes on the *North ſide* of the Temple, and the Reaſon thereof, I proceed to conſider the *Order* of the five Tribes on the *South ſide*, and the Reaſon thereof; which will be much ſooner diſpatch'd than the others. For why the Tribe of *Benjamin* ſhould be placed *next* to the Temple or Oblation on the South ſide, as Judah was on the North ſide, there are more than one Reaſon obvious enough. As *1ſt.* becauſe of this Tribe was *Saul* the firſt King of all Iſrael, on which account a Preference might be as well or better given to it, than a Preference is given to *Ephraim*, becauſe of it were the firſt and ſome other Kings of Iſrael after the Revolt of the ten Tribes from the Houſe of *David*. Certain it is, that on the foreſaid Account a Preference was always given to the Tribe of *Benjamin* by the ſucceeding Jews, ſo as that it was eſteem'd more Honourable than ſeveral others for that Reaſon. Whence it is that St *Paul* particularly takes notice of his being of the Tribe of *Benjamin* twice, Rom. 11. 1. and Phil. 3. 5. as containing ſome ground of *Boaſting* according to the receiv'd Notions of the *Jews*. But *2ly.* another Reaſon why this Tribe ſhould be ſo placed, might very well be this, viz. becauſe thereby it only retain'd the like (tho' not the very ſame) Situation it had afore. For it is well known, that the Tribes of *Judah* and *Benjamin* lay one on one ſide and the other on the other ſide, or ſo as to encloſe *Jeruſalem* on all ſides, before the City and Temple were deſtroy'd by the *Chaldeans*. The chief Difference between their former Situation and that here aſſign'd them was this, that the Tribe of *Benjamin* lay moſtly to the North, and the Tribe of *Judah* to the South. But there being a Reaſon why *Judah* ſhould be here placed on the North ſide as moſt Honourable, for the Reaſon mention'd when I was ſpeaking of *Judah*; thereupon there was *no Way* left for *Benjamin* to retain the Likeneſs of its former Situation *next* to the City and Temple on one ſide, but by placing it here *neareſt* to the City and Temple on the South ſide.

There remaining only three Sons of *Leah* beſides thoſe placed on the North ſide, viz. *Simeon*, *Iſſachar* and *Zabulon*, theſe are all placed after *Benjamin* on the South ſide according to their order of *Birth*, there being nothing for which one ſhould be preſer'd before the other on any other Account, and contrary to their order of Birth.

The Sons of Jacob's *two Wives*, viz. *Benjamin* the Son of *Rachel*, and *Simeon*, *Iſſachar* and *Zabulon* the Sons of *Leah*, being thus placed in the four Portions neareſt to the Temple on the South ſide, the *fifth* and *laſt* Portion on that ſide fell *of courſe* to the only Tribe that was yet left unprovided for, which was that of *Gad* the firſt-born of *Zilpah* Leah's Maid; on which Account the ſaid Place or Situation of his Portion was agreeable alſo to the Rule of *Dignity*, the four firſt Places on this South ſide belonging, according to the ſaid Rule, to the Sons of Jacob's *Wives*, and the laſt belonging to *Gad* as inferior to the others, inaſmuch as he was the Son only of a *Concubine* of Jacob, or of one of his Wives *Maids*. And thus I have conſider'd the *Order of all the twelve Tribes*, among whom the

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XLI. The *Names* and *Order* of the *Gates* of the City.

30 Now theſe are (*as is afore v.* 16. *ſaid*) the Goings out *or Extent* *of the Walls* of the City on the North ſide, four thouſand and five hundred Meaſures. 31 And the Gates (*q*) of the City ſhall be after the Names

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the Reſt of the Land beſide the Oblation was to be divided; and the Reaſons of *ſuch an Order* being obſerv'd in aſſigning the Portions of the ſaid Tribes, as alſo one Reaſon why *ſeven* Tribes were to be on the North ſide, and but *five* on the South ſide. I ſay, I have taken notice already of one Reaſon of the laſt mention'd Particular; and, I think, there is another which is worth alſo taking notice of, and is this, viz. there are *two* Portions *leſs* on the South ſide than on the North ſide, to denote that there were *others* beſides Jews, who ſhould belong to the Church of God, and ſhould abundantly *fill* or *make up* what the South ſide wanted of being as large as the North ſide. That the Coming in or Converſion of the Gentiles is ſo denoted, ſeems probable from ſeveral Conſiderations. Firſt, that St *Paul*, who was to be the chief Apoſtle of the Gentiles, was of the Tribe of *Benjamin*, which is the firſt on the South ſide. Secondly, tho' by the Goſpel Gentiles as well as Jews were *equally* to be admitted into the Church, and ſo *equally* to partake of the Benefits thereof; yet it is evident from ſeveral places of the New Teſtament, that even under the Goſpel there was to be ſhewn *a Primacy of Regard* or *Order* to the Jew above or before the Gentile. So Matth. 10. 5, 6. and 15. 24. Luke 24. 47. Acts 13. 46. Rom. 1. 16. and 2. 9, 10. Agreeably to this Primacy of Order belonging to the Jews, *Judah* the chief and more proper Patriarch of the Jews is placed firſt on the North or Right-hand ſide of the Temple, as being the *Prime* or Chief ſide in *Dignity*; and *Benjamin*, of whom was to deſcend St *Paul* the chief Apoſtle of the *Gentiles*, is placed firſt on the South or Left hand ſide of the Temple, as being the *ſecond* ſide in Dignity. Laſtly, *Gad*, the Name of the laſt Tribe on the South ſide, literally ſignifies *a Troop*; and may be not improbably ſuppos'd to denote here the ſame, that *Leah* denoted thereby, when ſhe gave the ſaid Name to this Patriarch. For as we are told Gen. 30. 11. that *Leah*, when ſhe ſo nam'd him, ſaid, *a Troop comes*, ſignifying thereby her Hopes, that ſhe ſhould have yet many more, whom ſhe might eſteem as her Children: ſo in the like manner it is not improbable, but by the placing of *Gad* the laſt and fifth on the South ſide was denoted, that *a Troop ſhould come*, i. e. a Multitude of Gentiles ſhould be converted, who ſhould be enough and enough in Number, to ſupply the Places of two (and even more) Tribes on the South ſides. To conclude this Point: As it is not deny'd, but there are or may be ſome Particulars in this Viſion, which may be underſtood *literally* to relate to the State of the Jews after their Return into their Country, eſpecially on their General Converſion; ſo on the other hand it is, I think, univerſally agreed, that many or moſt of the Particulars in this Viſion are to be underſtood *myſtically*. Wherefore tho' the Aſſignment of *ſeven* Tribes to the North ſide of the City and Temple, and of *five* Tribes only to the South ſide, may have a literal Regard to the real Situation of *Jeruſalem*, as not ſtanding in the Middle of the Land, but more to the South than to the North; yet this hinders not, but the foreſaid Aſſignment of the Tribes may alſo have a myſtical Signification, ſuch as afore is taken notice of.

(*q*) I am now come to the *laſt* of the many *myſterious* and ſo *difficult* Particulars contain'd in this Chapter. And this is alſo ſuch as requires a conſiderable Search to find out the Meaning or Reaſon of *all the Circumſtances* belonging thereto.

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of the Tribes of Iſrael, three Gates Northward; one Gate of Reuben, one Gate of Judah, one Gate of Levi. 32 And on the Eaſt ſide four thouſand and five hundred: and three Gates; and one Gate of Joſeph, one Gate of Benjamin, one Gate of Dan. 33 And on the South ſide four thouſand and five hundred Meaſures: and three Gates; one Gate of Simeon, one Gate of Iſſachar, one Gate of Zebulun. 34 At the Weſt ſide four thouſand and five hundred, with their three Gates; one Gate of Gad, one Gate of Aſher, one Gate of Naphtali. 35 *So* it, *viz. the City* ſhall be round about eighteen thouſand *Meaſures or Reeds*: and the Name of the City from that Day *or Time, which in this Viſion is principally refer'd to*, ſhall be, The LORD is there, *foraſmuch as the Lord ſhall then reſide there in a moſt eminent Manner.*

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The *firſt* Circumſtance I ſhall take notice of is this, that the *Method* here taken to *make up the twelve* Tribes is *different* from that uſed in the Diviſion of the Land in theſe two Reſpects, viz. 1*ſt*, that the Tribe of *Levi* is here *reckon'd* into the Number of the *twelve* Tribes, by which the *Gates* were to be call'd, whereas the Tribe of *Levi* is *not reckon'd* into the Number of the *twelve* Tribes, among which the Land was to be divided. 2*ly*, that whereas *Joſeph* had *two Portions* (Chap. 47. 13.) in the Diviſion of the Land, that is, his two Sons with their Deſcendents were to be reckon'd as *two* of the *twelve* Tribes, among which the Land was to be divided; here *both* the ſaid Tribes, viz. of *Ephraim* and *Manaſſeh* are comprehended under the Name of their Father *Joſeph*, and reckon'd but as *one* of the *twelve* Tribes, by the Names whereof the *Gates of Jeruſalem* were to be call'd.

The *ſecond* Circumſtance I ſhall take notice of, in reference to the Tribes by whoſe Names the *Gates* were to be call'd, is this, that the Names here made uſe of in reckoning up the *twelve* Tribes are exactly the *ſame* with thoſe Revel. 7. 5—8. except only that here *Dan* is mention'd, which is left out there, and here *Manaſſeh* is comprehended as well as *Ephraim* under *Joſeph*, whereas there *Manaſſeh* is expreſly mention'd, and *Joſeph* put only inſtead of *Ephraim*. The Reaſon of theſe Differences we may thus far infer from Revel. 21. 12. viz. that the *Gates* were to be denominated from the *twelve Tribes of the Children of Iſrael properly* ſo call'd, that is, from *Iſrael* (or Jacob's) *own twelve Sons*; foraſmuch as theſe *twelve Sons of Iſrael* properly or immediately ſo call'd had a *myſtical Reference* to the *true Iſrael of God*, (as the Expreſſion is uſed Gal. 6. 16.) i. e. to all ſuch as ſhould be the *true Sons* or *Children of God thro' Chriſt*, and more particularly ſhould *enter* or *be admitted into the Church*, as thro' the ſaid *Gates*, being made *ſuch Children* or the *true Iſrael of God*, by the Preaching of the *twelve Apoſtles*, whoſe Names are therefore ſaid to be written on the *twelve Foundations* of the ſame City, viz. of the Church, Revel. 21. 14.

The *third* Circumſtance I ſhall conſider is this, the *three Gates* that are *firſt* nam'd, viz. thoſe *Northward*; and the *Names* by which the ſaid Gates were to be call'd, viz. the Gates of *Reuben*, *Judah* and *Levi*. Where it is to be obſerv'd, that *Judah* has here, as well as in the Diviſion of the Land, the chief Preeminence given him. For as the *Northſide* is here to be look'd on as the Firſt or Principal ſide in Dignity, for the Reaſon above mention'd concerning the Situation of Judah's Portion, and conſequently here firſt mention'd; ſo the *Gate*

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to be call'd by the name of *Judah*, is not only one of the North-gates, but the *Chief* or *Middle* of them, the *Middle* place of *three* being always eſteem'd the *Chief* place. In like manner the ſame Pre-eminence is here given to *Reuben*, as in the Diviſion of the Land, the *Gate* to be call'd by the name of *Reuben* being the *North-weſt*, and ſo the *Right hand* Gate in reſpect of the Gate of Judah or middle Gate Northward. For the Order obſerv'd here in reckoning up the Gates plainly begins from the N. W. Gate on the North ſide, and ſo goes round all the four ſides of the City, ending at the N.W. Gate on the Weſt ſide; and the Perſon is ſuppoſed to go round on the Outſide of the Walls in reckoning the Gates. The *North-eaſt* Gate on the North ſide is appointed to be call'd by the name of *Levi*, whereby the Preference is given to *Levi* above *Simeon*, tho' his elder Brother by the ſame Mother *Leah*. The reaſon of which Preference may well be aſcrib'd to the *Prieſthood* and *other Miniſtry* of the Temple being given by God to *Levi*. And whereas *Levi* is here reckon'd to make up the names of the *twelve Gates of the City*, but is not reckon'd to make up the names of the *twelve Tribes* among whom the *Land was to be divided*; the reaſon thereof is afore given, while I was conſidering the ſecond Circumſtance relating to theſe Gates, viz. becauſe the ſaid Gates were to take their names from the *twelve Sons of Iſrael properly* or *truly* ſo call'd, of which *Levi* was one.

The three *Eaſt ſide* Gates were to be call'd by the names of *Joſeph*, *Benjamin* and *Dan*; where *Benjamin* has the Preference of the others on the ſame Side in reſpect of the Gates, as he had in reſpect of the Diviſion of the Land, and doubtleſs for the ſame Reaſons. The *Middle* or *Chief* Gate on this Side being aſſign'd to *Benjamin*, the North-eaſt Gate on the ſame Side, as being the *Next principal*, falls in Courſe to *Joſeph* the other Son of *Rachel*, and ſo to be prefer'd before *Dan*, who was only a Son of *Rachel's* Maid; and to whom, as being the Eldeſt Son of the ſaid Maid, the third or South-eaſt Gate on the Eaſt ſide fell next in Order.

As the three North ſide Gates were to be named from the *three Sons of Leah* there mention'd, ſo the three South ſide Gates were to be named from the *three remaining Sons of Leah*, viz. *Simeon*, *Iſſachar* and *Zabulon*. And there being no Cauſe for preferring one before the other, therefore the ſaid Gates are order'd to be call'd by their Names juſt in the *ſame Order* as they come of Courſe, in like manner as afore in the Diviſion of the Land.

Laſtly, the three Gates on the *Weſt ſide* were to be named from *Gad*, *Aſher* and *Naphtali*, as being the three remaining Tribes, and which were reſerv'd to this ſide as the *Inferior* ſide of all, and ſo it was moſt proper for the Gates on this ſide to be nam'd only from ſuch as were *Jacob's* Sons by his Wives *Maids*. Of whom *Gad* and *Aſher* may be here nam'd before *Naphtali*, tho' younger than him, becauſe they were Sons of the Maid of *Leah*, who was both Eldeſt Siſter to *Rachel*, and alſo *Jacob's* firſt Wife.

Thus by God's great Bleſſing I have gon thro' all the Difficulties of this Chapter; and ſo ended my Notes on this and all the Books both of the Old and New Teſtament. For enabling me to go thro' and finiſh which, ſo great a Work, All Honour, Glory, and Praiſe, be unto God Almighty, Father, Son, and Holy Ghoſt. Amen.

THE